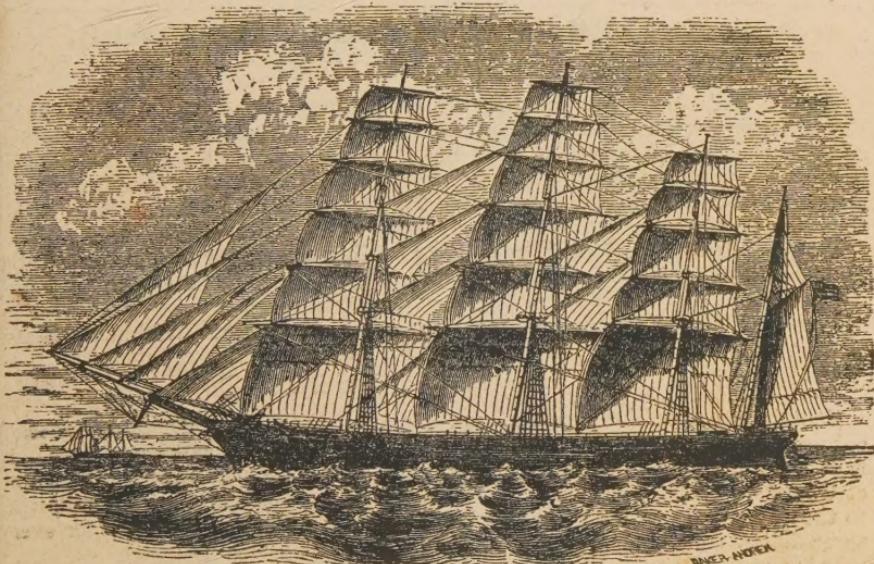


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Publications of the American Seamen's Friend Society,

THE SAILOR'S MAGAZINE.

THE SAILOR'S MAGAZINE contains the proceedings of the American Seamen's Friend Society, with notices so far as received, of the labors of other Societies, and of individuals in behalf of Seamen. It aims to present a general view of the history, nature, the progress, and the wants of the SEAMEN'S CAUSE, commanding it earnestly to the sympathies, the prayers and the benefactions of all Christian people.

It is designed also to furnish interesting reading matter for Seamen, especially such as will tend to their spiritual edification. Important notices to mariners, memoranda of disasters, deaths, &c., are given.

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This is a little sheet published monthly by the Society, designed chiefly for children and Sabbath Schools. It contains brief anecdotes, incidents, and other facts pertaining to this cause, illustrated with cuts, &c.

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T H E

SAILOR'S MAGAZINE.

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No. 8.

The Commerce of the East.

We have had frequent occasion to draw from the rich resources of HUNT'S MERCHANTS' MAGAZINE and COMMERCIAL REVIEW, of whose value to the men of commerce, and, indeed, to all other men who desire to keep abreast with the progress of general knowledge, we could scarcely speak with extravagance. It is now in the 42d volume of its history, having been established in July, 1839, by Freeman Hunt. However large its circulation may now be, we would rejoice in its increase; although, of course, we do not undertake to endorse all the sentiments to which it may give utterance.

We give in this No. the substance of two articles published in that Magazine in January and February.

Believing that commerce is the hand-maid of Christianity, and that her sanctified power is to contribute largely to the evangelization of the nations, we gladly avail ourselves of all opportunities of adding to the information which our readers already possess respecting these dark but populous countries of the East.

SINGAPORE, PENANG, AND SUMATRA : THEIR COMMERCE AND PRODUCTION.

At the extremity of the Malay peninsula, which forms the eastern coast of the Bay of Bengal, is situated a

cluster of islands which separate the Indian Ocean from the China Sea. The passage between these islands and the main land is known as the Straits of Malacca, and is the great thoroughfare for ships of all nations trading between China and the East Indies. The most important of these islands is Singapore and Penang. This group of islands is quite distinct from the Indian archipelago proper—the members of which are all situated south of the equator, and are under the Dutch protectorate; of these, Sumatra, is the chief. The Malacca group is much infested with Malay pirates, who interfere greatly with that development of commerce of which the islands are susceptible under a strong and liberal government.

The inhabitants, like most islanders, have strong nautical propensities, and the soil furnishes the most abundant crops of desirable articles of commerce, yet trade shrinks before the dangers that beset it in those unprotected seas. It is only of late years that the straits trade has become of general importance to American shipping. Formerly the Dutch influence was overshadowing in those waters, and the American flag was comparatively a stranger. At that time Batavia, in Java, and Padang, on the coast of Sumatra, the point where the Dutch government sales of coffee are held, formed the destination of most American ships, and they were required to submit to the exactions of the Dutch government, which generally influenced an advance in prices on the occasion of their arrival. These ships, after completing their pepper purchases, would visit Singapore or

Pulo Penang, to invest the residue of their Spanish dollars in banca, tin, or spices; and then, after recruiting her stores, would proceed on her long homeward-bound voyage.

Of late years a considerable change has taken place, both in the mode and in the magnitude of the trade; and this has been affected, to a considerable extent, by the gold discoveries in Australia and San Francisco, giving a new impulse to the trade of the East. The fine class of clipper-ships built for that trade, after discharging their outward cargoes at Melbourne or San Francisco, now proceed to Singapore for orders, and are generally taken up to proceed to Rangoon, Moulmein, or Akyab, to load rice for some European port. There are also desirable freights offering to China and Siam since the latter has been opened to commerce. The trade between Singapore and Calcutta is mostly monopolized by the Peninsula and Oriental line of steamers.

Singapore, which is, from its commanding position, the chief of the Malacca group, is situated in latitude 1° 17' north, longitude 103° east, and was, in 1818, established as a free port by Sir Stamford Raffles. The harbor and roadstead are always well supplied with shipping. Of these, the Chinese junks are the most numerous. They come down from China during the northeast monsoon, and remain in port until the setting of the southwest monsoon, when they return; thus protracting the voyage nine months for the sake of a fair wind in both directions. The most extensive establishment on the island is that of the Peninsula and Oriental Steam Navigation Company, at New Harbor, four miles from the town, where they have considerable machine-shops and material for the use of the fleet of steamships, including a stock of coal averaging 15,000 tons. There are some considerable native establishments for the manufacture of sago, tapioca, gambier, cocoa-nut oil, white pepper, &c. These are the principal staple products of the island, but it is also the depot for the manifold productions of the surrounding tropical islands. It, therefore, offers attractions not only for vessels seeking freight, but for those possessed of the requisite credits to purchase cargoes on owners' account. "Point de Galle,"

at the island of Ceylon, was formerly much frequented by ships to await instructions from owners. Its situation on the line of the overland mail route, by which orders could arrive in forty-eight days from home ports, made it a desirable rendezvous. The advantages of Singapore as a free port, and as the center of communication with all the East India and China houses, more than counterbalance the greater distance of ten days at which it is placed; since vessels there receiving orders to seek business, are already in the center of it. This process of concentration, favored by the fact that no pilotage, import or export duties are exacted, has also attracted to Singapore the trade that formerly was enjoyed by the Dutch port of "Rhio," on Bintang Island, and which is the principal resort of the Malay prahaus.

Until within a very recent date the United States interest in the trade was not important. It consisted chiefly of some two or three eastern ship-owners who very successfully employed their capital in a sort of monopoly of the business. The apparent success of the operation drew large competition into it. The speculative year, 1857, witnessed the arrival of numbers of supercargoes at Singapore, by the overland route, without the indispensable knowledge of the Malay language, or of the details of the trade. This competition produced an active demand for produce on American account, raising prices, while dispatches from Europe, by the overland route, gave semi-monthly accounts of a growing depression. The cost of many of these purchases was enhanced by the necessity of shipping in foreign bottoms to the United States, where the goods arrived in the time of the panic. The losses thus entailed were a severe blow to the nascent trade. It has, however, assumed such a general position as to promise the most important development in the future.

The currency of Singapore is Spanish dollars. The leading importations from the United States are tobacco, clocks, brown drills, thirty inch pieces, of thirty yards—average value \$48 per six hundred yards; sheetings, thirty-seven inch pieces, of forty yards—average \$60 per eight hundred yards.

There being, as we have said, no im-

port or export duties, the revenues are derived from selling the monopoly of Chinese opium, and of spirits.

The Island of Pulo Penang was formerly a Presidency of the East India Company. In certain localities it is exceedingly bracing and much frequented by residents of India seeking health. It is sixteen miles long and of average breadth of eight miles. "Mount McAlister" being the highest of its hill ranges, is elevated 2,500 feet. It is divided from the province "Wellesly" by a narrow channel. The "dry and wet" seasons are not so distinctly marked as at other places in the East Indies.

Penang derives its importance from an unequalled freshness of climate, and from its being for many years the object of extensive cultivation of various spices and pepper, which business has of late been somewhat checked, attention being paid to other productions, consisting of cocoa-nut oil, betel-nut, camphor, rice, tin, sugar, rattans, and dragons' blood, which is extracted from the latter article. Boat-building is extensively carried on by the Malays. Georgetown is on the eastern end of the island, the harbor being southeast of it. The principal house of business in Penang is that of Revely & Co., American merchants, of which Mr. Currier is the head, and a gentleman well known to the eastern travellers for his hospitality.

The Island of "Sumatra" is nine hundred miles long, and contains 460,000 square miles, and many years since was a sort of "American shipping" to a much greater extent than it now is. Previous to the expiration of the East India Company's charter, who monopolized the English trade of the island, forty American ships annually loaded at the various pepper ports. After that occurrence, the trade being open to all British ships, competition resulted. The much regretted treaty between Great Britain and Holland, in which the former ceded all her settlements on the islands of Sumatra and Banca, has effectually reduced the commerce of all nations on these islands, and in the principal ports the Dutch limit the production of the two most important staples of the island.

The ports open to commerce are

Acheen and Sambalang on the north end, Amalaboo, Padang, and Bencoolen on the west side, and Palembang on the east coast. The pepper ports are Delli, Langkat, Balu, China, Sirdang, and numerous smaller ones of less importance.

The productions of Sumatra, in addition to articles already enumerated, are beeswax, gambier, and camphor. Imports into Acheen and Langkat are of considerable importance, and consist in part of opium, salt, cloths, sarangs, European chintzes, and American drillings and sheetings. Their requirements, owing to the immense population in the interior, are very large. The different races on this island are as follows:—Malays, Sampangs and Battaks, the latter somewhat inclined to cannibalism. Acheen was formerly the largest city in Sumatra, and had 36,000 inhabitants. The population of the island is estimated at 400,000.

The Indian Archipelago South of the Equator,

DUTCH EXCLUSIVENESS AND RESTRICTIONS TO COMMERCE.

Few parts of the world present a fairer field for American enterprise than the islands of the Indian Archipelago, for not only are they exceedingly rich in raw productions of the most valuable description, but the natives being expensive in their tastes, and passionately addicted to commercial pursuits, have always displayed the greatest desire to exchange their produce for the manufactures of a more civilized country, whenever an opportunity has been offered them of so doing.

These luxuriant islands were resorted to by American ships many years since, and a very lucrative trade carried on, their various productions being always in demand in China, to the ports of which the traffic then existing was attracted. The Indian Archipelago is in the direct track of our numerous East Indiamen, when prosecuting their voyages to and from China by the Eastern Passage; and those tourists interested in the prosperity of our mercantile marine, cannot but observe that these islands are of valuable importance to the commercial world; also that our access

to their many magnificent ports for commercial purposes would immeasurably benefit the multiplicity of American merchantmen now out of employment.

The narrow-minded policy of the Dutch Government, who have successfully aspired to a tyrannical protectorate over this portion of the Eastern World is elucidated by their continued exercise of a miserable restraint over the productive and commercial capacity of these islands. Since our active connection with the archipelago in 1830, sufficient time appears to have elapsed to suggest the exercise of our national influence in obtaining the much desired privilege of trading at those ports from which we are now excluded. The Emperor of Japan, whose territory is in the vicinity of the Eastern Archipelago, has of late been forcibly convinced that an unlimited intercourse with the world was in the present age imperative. Had the same measures been extended to the prevailing powers of the neighboring islands in question, the interest of the commercial world would have been promoted to a greater extent, and a valuable consideration for the outlay of an expedition would at once have been realized.

The American trade formerly existing among these islands, although remunerative, was conducted under great disadvantages, from the possession of no settlements where public influence could have been acquired. In 1832, a government agent, attached to the United States ship Peacock, was employed in visiting these islands, and the neighboring countries in Asia, for the purpose of making arrangements by which our merchants could carry on a traffic; and many of the most insignificant ports were visited also by a small naval force, which then gave encouragement to our traders. Since that period, however, no protection or inducement to our commerce has been rendered in this part of the world.

When the treaty of 1824, now existing, was confirmed, the English Government abandoned their settlements and right to trade at any port in the Archipelago south of the equator to the Dutch Government, whose prevailing policy has since been to maintain exclusive relations, and by pro-

hibitory laws to restrict any other nation the privilege of trading. Since the year 1835, where American shipmasters have attempted an independent trade, their vessels in some instances have been confiscated.

The western division of the archipelago has greatly suffered from Dutch monopoly, and in some instances the inhabitants exterminated, on account of resistance made to the tyranny of their oppressors. The larger islands have never been completely subdued, though the Dutch, when at the zenith of their power, were enabled with the aid of their naval force to effectually attempt to repress any attempt at independent commerce.

They have not hesitated to exert their influence in ruining the commercial prosperity of those countries over which, by right, they have no control, and in which the bravery of the natives has prevented them from gaining a footing. Possessing an insignificant force, but superior to that of any of the native States, they have been forced to content themselves with destroying the countries which they cannot conquer. This system has most unaccountably been permitted without the slightest remonstrance of our government, or that of any other.

Among the few independent native States political commotions often occur, entailing great misery on themselves, and has a very injurious effect. They have no disinterested arbitrating power to whom they can appeal in cases of dispute; consequently decisions are arrived at by war. Were they to apply to the Dutch as arbitrators, their application would result in the infliction of ruinous commercial treaties.

The commercial spirit and desire for improvement manifested by natives of all denominations, aided by a well-established intercourse with any foreign power, entertaining no illiberal desire to keep them in a state of ignorance, would soon work an extraordinary and beneficial change.

From the writer's observation and experience, he has no doubt that, under ordinary circumstances, the natives of the Indian Archipelago would speedily attain a degree of civilization which would prove their natural intel-

lectual powers to be at least equal to those individuals who gratuitously endeavor to represent them in the character of an inferior order of beings.

The pernicious influence exercised by that European power, which has so long kept these numerous nations, belonging to one of the very finest portions of the globe, in a state of moral and political degradation, appears to be gradually disappearing.

Since the establishment of the British settlement of Singapore, the present freedom of commerce enjoyed at that place has attracted a greater part of the native trade of these islands, and the large traffic formerly carried on by junks between Batavia and China has totally ceased. The Dutch, to endeavor to regain this trade, established the free port of Rhio, situated but a short distance from Singapore, but apparently without success, the business of Rhio remaining limited to its inter-colonial trade with Batavia. It is sufficiently established that Rhio, as a free port, requires other inducements than the abolishment of harbor dues to attract the native trade. A government monopoly in any branch of commerce has proven inconsistent with free trade, and driven the natives of these islands to Singapore, where a liberal competition for their produce always exists.

The Arroe islands, in lat. $7^{\circ} 06' S.$, and long. $234^{\circ} 20' E.$, about 300 miles from the northeast coast of Australia, are a closely packed group, and extend over a space of 100 miles in length and between 40 and 50 miles in breadth. Not being supposed by the Dutch to possess spice trees, they have been comparatively unmolested by them, and are in a tolerable state of cultivation, while the neighboring island of Ceram, with several others in the vicinity, in which the spirit of the natives has been broken by grievous oppression of the Dutch, are dependent on their more fortunate neighbors for their supply of provisions. Ceram formerly produced nutmegs and cloves spontaneously, until extirpated by their present rulers, who have established settlements on each of them. The Trepang, or sea slug, when cured, is an article of great consumption in China, where it is much used as a delicacy of

the table; and pearl oysters exist on the sand banks surrounding these islands.

The Dutch have seven settlements in the eastern part of the archipelago—Macassar on the south end, and Monido on the north end of Celebes; Ternate in the Moluccas: Amboyna and Banda in the spice islands; Bimah on the north coast of Sumbawa; and Coepang on the north coast of Timor. The remainder of the Dutch settlements comprise the island of Java; Palembang, Bencoolen, and Padang, in Sumatra; Banjar Massin, Sambas, and Pontinak, in Borneo; Rhio, near Singapore, and Minto on the island of Banca.

These, with the Portuguese settlements of Diety, on the northwest coast of Timor, the Spanish settlements on the Philippines, and Singapore, form the sum total of European settlements in the archipelago.

The island of Celebes is in the form of five peninsulas, and has an extent of sea coast equal to the whole Atlantic coast of the United States, on which there are the Dutch ports of Macassar, Monido and Kema. Of these, Macassar and Kema are free. The Bugis, a race whose native country is Celebes, bear a strong personal resemblance to the Malays, but in honesty, energy of character, and general conduct, they are far superior. They are deservedly praised for their upright character in commercial transactions, greater reliance being placed on their word by those who are acquainted with the native character, than on the most sacred oaths taken by the natives of Bengal and Coromandel. They are the chief and almost sole carriers of the archipelago, collecting the produce of the various islands, and taking it to a market.

Amboyna is the capital of the spice islands, which consist of Ceram, Amblam, Bouro and Banda; their principal products being spices, sago and indigo. These islands, with the Molucca group, have dwindled into insignificance, owing to the rapacious protectorate power governing them.

The island of Sumbawa is 180 miles long and 50 miles wide. At the eastern end of the island the Dutch have a small fortification, at the port of Bi-

mah. The principal exports of this island are teak, timber and horses.

Timor is 300 miles long by 45 miles wide, and is extremely fertile. The Dutch exercise a feeble rule over the western extremity of this island, of which the productions are beeswax sandal wood, gum benzoin, ambergris, rice and horses. An extensive trade with other eastern ports has for many years existed at this island.

Flores is 200 miles long by 50 miles wide. The Dutch settlement on this island is Fort Pota. The productions are cotton, rice, sulphur, saltpeter and sandal wood.

Gillolo, one of the Molucca group, is, with the exception of Celebes, the largest island of the archipelago, and contains an area of 6,600 square miles. The Dutch settlements are the ports of Ternate and Tidor. The entire island is much under their influence; its productions are very numerous, and a lucrative trade might be carried on but for the prevailing restrictions.

Lombok is 53 miles long by 40 miles wide, and is well cultivated and populous. This island has never been brought to Dutch subjection; many attempts have been made to force allegiance to the Governor-General of Netherlands India, but without success.

The Serawitti group consists of nine islands, and are mostly inhabited, their productions being similar to the other islands, with the addition of pearl and tortoise shell, the former being found in large quantities.

Barca is 120 miles long, and its whole productions consist of tin, ebony and beeswax. The government attention is devoted to the tin mines, the ore of which is obtained by washing the soil in the same manner as is adopted by the gold miners of California.

Billeton island produces a considerable amount of tin, the mines having been opened by the Dutch in 1850.

Madura is also controlled by the Dutch. This island is 90 miles long and 17 miles wide.

The island of Borneo bears the same relation to Eastern India that the continent of America bears to Europe, being a country in which the various tribes inhabiting the further East may find a refuge from religious persecu-

tion, or escape the disadvantages of an over-population of the mother country. The coasts of the island are inhabited by several nations, totally unconnected with each other. The west coast is occupied by Malays; the northwest coast by half-caste natives of India; the north part by Cochin-Chinese; south coast by Bugese and Dyaks. If an opinion may be formed of the capabilities of the unknown parts of Borneo, from those of the western portion of this island, it would appear that no country in the world can compete with it; since the districts occupied by the Dutch and the Chinese, in addition to the possession of a soil which vies in richness with that of any other island in the archipelago, contain inexhaustible mines of gold and diamonds, which are so easily wrought that the inhabitants are enabled to procure considerable quantities of both with the most inefficient implements. The Chinese, being much addicted to mining speculations, established themselves in those parts of the island in which gold dust and diamonds were most readily procured, which are the districts of Montradok and Sambas.

The present state of the extensive Chinese colony of Pontinak, on the west coast of Borneo, affords another example of the Dutch system in the archipelago. They here prohibit any foreign commercial intercourse. Were these obstacles removed, a trade exceeding a million of dollars might be done with this port alone. Very slight exertions on the part of the American government would be sufficient to effect this most desirable object, for were the Dutch authorities at Batavia merely informed that any further attempt on their part to prevent our commercial intercourse with Pontinak would be resented as an act of hostility, the iniquitous system would be discontinued.

Among the numerous articles of commerce produced at the islands of this archipelago may be enumerated beche de mer, Buffalo horns and hides, pearl shell, dye woods, camphor, sandal wood, spices and tortoise shell. In all the countries belonging to this archipelago in which the natives have a predilection for agricultural employment, the government is found to be

more substantial than in those States in which the natives abandon themselves to marine adventure. The pirates formerly infesting this neighborhood are from the islands of Lingin, Mindano and Sumatra.

It is to be hoped some efforts may soon be directed towards the attainment of ordinary trading privileges with this archipelago. The United States, by extending its commerce in these rich and fertile countries, would not only improve their own resources, but would so materially assist the natives in their attempts to rise from their present miserable condition.

T. D.

—————
Interesting Letter from Japan.

BY REV. V. D. COLLINS.

Passage from Honolulu to Japan—Harbor of Hakodadi—Foreign Officials, and Residents—Foreign Trade—Government—Civilization—Prostitution—Influence of Commerce, without Christianity—Religious opinions of the Japanese—Buddhist Temples—Burials—Visit to Nicolaifsky—Navigation of the Amoor—Rum not wanted—Russian Progress—Return to Hakodadi.

HAKODADI, JAPAN, Aug. 3, 1859.

REV. C. S. DAMON—DEAR SIR:—According to promise, I embrace the earliest opportunity to send a few lines to you *per* "Louis Perry," which has just arrived here, on her way to San Francisco. I shall not attempt a fine letter, but a running account of where I have been, and what I have seen, since I left the S. Islands, leaving particulars for another occasion.

I left Honolulu, you remember, in the bark *Melita*, Capt. Wm. Polleys, on the 19th of April last. After getting clear of the islands, we steered a little S. of W. in order to keep the trades; and when in 160 W. L. changed to N. W., making the Japanese coast in 40 N. L. on the 23d day out. We sighted several long, low, uninhabited islands on our way. After reaching coast of Japan, we had light variable winds and pleasant weather. I doubt whether any coast in the world exceeds in beauty that along which we sailed, day after day. In the background, were the summits of lofty

mountains covered with snow, while their slopes and valleys towards the sea, were crowded thick with dark forests, or dressed in living green. A large number of towns and villages were scattered along the coast, but they made but a sorry appearance, as the houses were low and unpainted, forming scarcely any contrast with the shore. In the morning, large numbers of junks would venture out from the coast, but at sundown, or when the sky threatened, would make for the land. After sighting land were some ten days in reaching Hakodadi, owing to calms and light winds, but with most lovely weather. We found no current setting to the northward as generally reported, though we had excellent opportunities for observation. Over thirty whales were seen during our voyage along the Japanese coast, several not one hundred yards from the vessel. On entering the Straits of Sauge we fell in with quite a fleet of junks, bound, like ourselves, for Hakodadi. On our right, at the entrance of Volcano bay, a mountain was feebly smoking, while to the S. W., the shore of Nippon was plainly seen. On clear days one can easily see across the straits at Hakodadi—being not more than fifteen or twenty miles wide. The entrance to the bay of Hakodadi is about four miles wide, while the harbor extends some five miles inland, and for accessibility and safety is one of the finest in the world.

HARBOR OF HAKODADI.—It was nightfall when we made the high promontory at the inner base of which is Hakodadi, so that it was after midnight when our anchor was let go amid hundreds of junks in the harbor. Early the next morning, I was awakened by the songs of the half-naked Japanese boatmen, who were crossing the harbor in different directions. On going on deck, a novel and picturesque scene was spread out before me. About two hundred junks and three Russian war steamers were at anchor near by, a magnificent amphitheater of hills and mountains extending all around, while on the southern side of the bay, the town nestled amid groves of fir and cypress, on the opposite side being fishing villages, and in the distance, a volcano.

RETURNED JAPANESE.—About seven o'clock, the Custom-house officers came on board, each man carrying two swords, and dressed very neatly, according to Japanese ideas. After dispatching all necessary business, our Captain informed the officials that he had brought as passenger, from San Francisco, *Toro*, a Japanese, who had been shipwrecked some years ago, in company with *Joseph Heeo* and others. All the way from San Francisco *Toro* had been in doubt as to his reception—whether a sort of *lion*, having traveled in foreign parts, or to lose his head for having left his native land. When ordered to enter the cabin, he trembled all over and prostrated himself before the officials, nor did he dare to rise until told to do so. After stating his case, he was taken ashore under charge of officers, and all his clothing, American presents, curiosities, &c., &c., together with some six hundred dollars silver, were taken possession of by the Government. I saw him a day afterwards at the government office, when he entered the room on his hands and knees, clothed in Japanese costume, and his hair turned up, ready to be dressed in the Nippon style. I have often inquired after *Toro*—as we became well acquainted on board ship—but have never learned his fate. A Japanese official told me, however, that he had been sent south to his home, according to request, and I think it probable, but these officials are not truthful. I would state here, that *Joseph Hecko* has arrived at Kanagawa, and is employed by our Minister, Mr. Harris, in some capacity.

CITY OF HAKODADI.—On going ashore at Hakodadi, I was struck with the solidity of the sea wall, built of hewn stone, and arranged with special reference to receiving and unloading cargo with lighters. Most of the large commercial houses are situated on a street running parallel with the shore, and thus extend back to this wall—there being no street fronting the water. The streets of H. are generally narrow, without sidewalks, but clean, with open sewers on each side, where all the filth of the town is thrown. They seldom have fall enough to drain the water, and the consequence is, that the odor arising therefrom, especially in

summer, is anything but healthy or agreeable. The principal street is about two miles long, filled with all sorts of shops—the owners, dwelling in the rear, or over head. In fact, Hakodadi is a town of shops, where are found, among other things, coarse thick cotton goods, crapes, silks, common earthen and china ware, lacquered bowls, cups, stands, boxes, chop sticks, cheap cutlery, ready made clothing, sandals of wood and rice straw, articles of worship, glass ware, paper hangings, copper ware, books, stationery, articles of vertu, &c., besides rice, wheat, barley, pulse, dried fish, sea-weed, tea, salt, sugar, saki, soy, charcoal, eggs, sweet potatoes, flour, preserved fruits, candies, cakes, tobacco, pipes, &c. I cannot stop, however, to describe the town, as it is well done, in the main, in Commodore Perry's book. I have been in a great many Japanese houses, broken bread with the families—that is, taken rice, tea, and cakes, and tried to see all I could. There is a general air of neatness but nakedness in all native houses, for they have little or no furniture of any kind; and were it not for the neat mats, the paper hangings, and the little oratories for worship, the rooms would be quite empty. Few of the houses—generally built of pine—have yards or any out-of-door conveniences, the water-closets, &c., being at the front door, over the sewers, or *no-where* in particular.

FOREIGN OFFICIALS AND RESIDENTS.—The town is rapidly improving. Many new houses are being built, especially in the suburbs. Of public improvements, the Governor's house and Fort, and the Russian Consulate, embracing residence, office, church, hospitals, &c., are the chief—all of which I should like to describe, but have not space—also the ship-yard, where several schooners have been built, after American models.

At the present time, there are not many foreign residents in Hakodadi. Among them may be mentioned the Russian Embassy, consisting of Consul and wife, Physician and wife, Secretary, Priest; American Commercial Agent, Mr. Rice; Capt. Fletcher and wife, Messrs. Bates (Physician), Smith (Merchant), Stephenson, and two or three others. Messrs. Fletcher and

Smith are the only foreigners permanently located here in business. At the present time nearly all foreigners occupy either temple buildings, or temporary dwellings on sacred ground. The authorities are anxious to locate foreigners out of town, but the Americans object, and justly.

FOREIGN TRADE.—In regard to business operations here, I do not profess to be sufficiently acquainted, to give a just opinion. It will be a long time before Japanese will get into the habit of using or consuming foreign articles. The great mass of the people are very poor, and at present live on two or three cents per day; besides, the country has ingenuity and resources enough to manufacture almost any thing brought here. Since the new treaty went into effect on the 4th of July last, just one month ago, there has been greater freedom to foreigners in the way of trade, as foreign silver has been taken by weight in all the shops; still the people are shy in all other respects, and I do not wonder. Already there have been so many displays of depravity in the way of drunkenness, fights and licentiousness, that foreign morals stand very low—but of this by and by. During the present season some thirty-five whalers have been in here, besides about thirty-five other foreign vessels—Russians, Dutch and English men-of-war, and American merchantmen. There are usually about two hundred junks in the harbor. Of course, the chief business done here by foreigners is in supplying the foreign shipping with provisions and in buying cargo. Persons here buying cargo, provisions, &c., complain of high prices, Japanese duplicity, slowness and general vexation—but some of these things it is hoped will be remedied in time. Unless somebody turns their attention to supplying the shipping with meat, vegetables, &c., whalers declare that they will not return again—but they will.

No PUBLIC MARKET.—Although Hakodadi contains over 6,000 inhabitants there is no such thing as a public market, where perishable articles are sold; not even a pound of meat any where to be found, it being against the religion of the country to kill animals. It is certainly surprising that a country

so wonderfully rich in soil, climate, labor, &c., should be so poor off for the necessities of life. This is owing, of course, chiefly to the religion and habits of the people, the former prohibiting the taking of animal life, while fish, rice, sea-weed and tea constitute the leading articles of consumption, at least in the North. I find I am getting my letter longer than I anticipated, and must pass over many items, in order to get to my journey's end. It is impossible for a person unacquainted with the language of a people, and who has been but a few weeks among them, to judge truly of their interior and social life, or of the spirit of their institutions. Nothing has vexed me more than to see thousands of native books, and to come in contact with intelligent men, and yet be unable to learn scarcely anything. I shall speak, therefore, mostly of those things which I have observed, as I have walked in the streets and country, or been in their dwellings, schools, temples, feasts, &c. I would simply say in reference to the Government, that it seems absolutely despotic, and preserves its power by a system of checks, that is, of *strict surveillance and mutual responsibility* among all classes. Where there are such strict laws, regulating every act of life, without any freedom, or foreign intercourse, there must be general order, quietness, obedience.

CIVILIZATION.—There has been a great deal written in regard to the civilization of Japan, and I think the matter has been over-stated; yet I doubt whether ordinary commercial intercourse would be an advantage. For a people so isolated, they are certainly very remarkable. But I cannot particularize, as the subject is well discussed in Perry's Expedition. In regard to the physical condition of the people, I have seen no absolute want, unless the beggars at the gates of the temples prove it, because rice and fish constitute the main support, which are very cheap; but I have seen thousands whose lives were not much above the cattle about them. The extremes of happiness and misery are seen more in some other countries than here; and if we leave out the elements of general knowledge, freedom and Christianity, certainly the Japanese are to be en-

vied. The inhabitants of Yesso are superior, physically, to those of Nippon. I have never seen finer looking men and women; and as the men, at work in summer, wear nothing but a narrow band of cotton around the loins, while in the bath-houses, both sexes are entirely nude, the opportunities for observation are many. The Japanese never bathe if they can help it in the sea; but have bath-houses, something like those in Turkey, supplied with hot and cold water. There are four of these bath-houses in Hakodadi for the common people, and in the afternoons they are crowded with men, women and children, rubbing and scrubbing each other with great gusto. To a foreigner it is a very disgusting sight. Indeed I have never seen so great a lack of modesty in both sexes, (but I cannot particularize,) as here in Japan, and I have seen many strange countries.

PROSTITUTION.—While I am showing the dark sides of Japanese life, let me exhibit that which is gloomiest of all, though more highly favored nations exhibit nearly the same, if not worse. There is one portion of Hakodadi, the best built, (and which is illustrated in Perry's Expedition,) which is devoted to prostitution, where I have counted fifteen large houses built for this special purpose, filled with young girls. And while many hindrances have been placed in the way of foreigners, in a business point of view, the Government erected for their convenience and patronage, an immense house of prostitution, in fact the largest in the city, and it is now being extended. I will venture to say, without fear of contradiction, that the Government has received a larger revenue by prostituting females to foreigners than by any other *single* source of foreign revenue, all, I was going to say, put together. I need not assure you that this place is extensively patronized by American, Russian and English seamen and others, and is the worst *hell* in Hakodadi. One day, on board a vessel in the harbor in company with a Japanese interpreter, I was speaking with him in regard to Buddhism. Among other things, he said, "Our priests teach us that there is a hell in the world of spirits, but we have hells enough there," pointing to

the tea-houses in sight. Licentiousness is the crying sin of Japan. It pervades its literature, and is illustrated on the finest paper with engravings printed in gold, silver and the richest colors, down to the coarse out-line cuts for sailors and boors. It is written also on the bodies of many of the people, where disease shows itself even on little children, as at the Sandwich Islands. Every evening of the year, these houses of prostitution, called *tea-houses* by certain letter-writers too modest or designing to be truthful, are open.

INFLUENCE OF COMMERCE WITHOUT CHRISTIANITY.—There are Americans here who feel outraged at the existence of the *American tea-house*, as it is called, since it is not only a deep disgrace to that name, but it is diseasing and rotting our seamen. No one can estimate the influence which this house has made on the public opinion of the Japanese in regard to the morals of foreigners; and sure am I, no teachers of Christianity will make much progress here while these things continue, and where Satan has so much the start, aided by thousands of men who know so well "the way that leadeth unto life." It is all very well for letter-writers, and mere money-makers, to tell how to christianize Japan, how commerce is to do it, how foreign example is to do it, how each merchant, seaman and official is to be a sort of *latent* missionary, &c., but, alas, where was it ever done? Besides, commerce introduces evil as well as good, and exhibits vice as well as virtue. The Japanese understand this, and fear it; their opium is strictly prohibited, and spirits pay very high duties; in real fact, they want no foreign commerce. My opinion is, Christian missions would make great progress in all the opened ports of Japan, would foreigners but sustain such missions by their example, but otherwise they should be located elsewhere, which at present cannot be done. Not speaking Japanese, I cannot learn how the people regard Christianity; but I have seen no outward manifestation of dislike. I have been a great deal with the Priests, in their dwellings, temples, and at burials, have showed them the Scriptures where the life and passion of our Saviour were il-

lustrated in the manger, in the temple and on the cross, but I have never seen the slightest manifestation of hatred. Besides, there are two foreign burying-grounds near Hakodadi, one belonging to the Greek church and the other Protestant, where religious ceremonies have always been highly respected, and the graves regarded as sacred, though over many crosses are erected. The Russians have a small church, even the first erected since the persecution in 1643, surmounted by crosses, and standing on sacred ground in the shade of a great Sintoo Temple. So far as I have noticed, the Japanese are an inquisitive, progressive people, desirous of knowledge, having many schools and books, and if Christian scholars, men of prudence and independence, came here and taught the youth of Japan science and virtue, backed by a true life, they would undoubtedly succeed.

RELIGIOUS OPINIONS OF THE JAPANESE.—The people do not belong to any one faith, there being three leading religions. There is first, the ancient religion of the country (much like Romanism,) where the sun-goddess is the supreme object of worship, while there are many inferior ones, called *Kami*, who are canonized or deified men. By these, and the spiritual Emperor—the *Maikado*, who live at Miyako, the Rome of Japan—as mediators, prayers are offered to the supreme divinity, who is too holy to be approached in any other way. Formerly, there were no images in the temples of the ancient religion, but Buddhism has modified the worship. Indeed, in Hakodadi, the chief object before which they worship is a polished mirror, while the niches of their temples are filled with votive tablets and offerings of different kinds. The above is called the *Orthodox* or Catholic faith; but it has not so many followers, such fine temples, nor such a splendid ritual as the second, or *eclectic*, wherein Buddhism is the leading element. A learned Japanese told me that Buddhism was introduced from China, probably Corea, over one thousand years ago. Very few of the intelligent or leading minds of Japan hold to either of these religions, though they pay outward deference to them, for the sake of the hold it gives them on the popular mind. They profess to

follow philosophy, which insists upon purity of life, uprightness, politeness, good government and peace of conscience. We are told that those who follow these principles despise the idolatries of the country; and that during the persecution they were suspected of favoring Christianity. Of course, on all these points it is hard to learn the truth, since all classes fear each other and the government.

BUDDHIST TEMPLE.—There are three large temples devoted to Buddhism, and two to the ancient religion in H. The largest Buddhist temple is called the “Country’s Protector,” and was built some thirty years ago by the people, and is really an ornament to the town. The carving about the altars, niches and cornice, of cranes, dragons, tortoises and phenixes is in fine taste, while the whole interior arrangement is highly striking to a Christian mind. The high peaked roof is covered by fine tiles, and the ends of the beams, pillars and posts of the building, wherever exposed, are mounted with copper. The altar has a great display of emblems in bronze, brass, gilt and paper, representing Buddha, lotus flowers, &c., while the burning candles, if there be worship, the smoking incense, the striking of drums, the ringing of bells, the inarticulate prayers of the shorn priests in robes, the responses of the kneeling multitude, who rub and count their beads as they pray, all struck me as strange, and yet wondrous like what I have seen in Brazil. I have often attended worship at these temples early in the morning and the afternoon. Sometimes discourses are delivered, at other times only prayers are offered, but the devotee never leaves the temple without depositing a little money, as an offering, as there are boxes at the entrance. You enter the temple in your stocking feet, as no house in Japan is entered in any other way. At the gates or steps of the temple, a few beggars are congregated to ask alms. All the temples have extensive grounds adjoining, occupied by oratories, gardens, dwellings for the priests and cemeteries. One will hardly ever enter temple grounds without seeing little children at play, or nursing those younger, always happy, always singing or crying out, “you

American or Russian?" as you pass. I have sometimes thought that worshippers in the temples, as in Christian lands, were not very devout. I have hardly ever entered a temple without attracting worshippers to my person, to examine my dress, hat, boots, &c. One day I had been showing the power of an opera glass in one of the stores to some men, and in the course of the day, visited a temple during worship. In a few minutes a couple of worshippers came to me, and by signs proposed to try the opera glass, which they had seen elsewhere, on a row of priests who were praying and pounding away on drums, to awaken the drowsy god. Besides beads, drums, bells, &c., to assist in praying, I have seen the priests hold up their prayer-books, and rapidly turn the leaves before the face of the dumb idol; while in the grave-yards are seen iron wheels, or in other words, praying machines.

BURIALS.—The dead are generally burned, the ashes collected, and buried in jars in the cemeteries. The corpse is prepared for burning, by being placed in a sitting posture, in a sort of cask, which is then headed up. The cask is then placed in a sedan, and carried to some temple, where a temporary altar is erected, on which cakes of rice and flour, dishes with incense and candles, paper lotus leaves and flowers are placed, while behind rests the sedan or bier; and as the smoke of incense ascends and the candles burn, the priests, sometimes a dozen in number, beat their bells and hurry through their prayers, the mourners and friends kneeling near in their richest attire, mostly white. After the service is over, the body is hurried to the place of burning, men taking turns in carrying the bier, while the company hasten on as best they may. Having arrived at the place of burning, a priest offers a few prayers, the cask is placed on a few blocks of pine, others being piled around and over it with shavings, when the nearest relatives and friends, lighting the lotus leaves and flowers, fire the funeral pile. When this act is performed, I have seen the same grief exhibited, as when, in other lands, the cold clods rattle on the coffin. During all this time, all present are audibly praying; but as soon as the flame

burns fresh all leave the place, save the fireman. On one occasion I remained with him, and while he examined my clothing and an old silk umbrella, I sat gazing at the strange scene before me. Not three rods away were sleeping nine American seamen beneath their humble head-stones, on which were traced the kind epitaphs of shipmates, near by a heathen temple with its immense idol god and cemetery of gathered dust, while before me, another body was being reduced, "ashes to ashes, dust to dust." The wind was blowing fresh at the time, making the flame roar and lap around the body of the dead. Hoop after hoop snapped, when suddenly the heads of the cask gave way, and the corpse stretched itself on the burning pile. I called the old man's attention to the horrid sight; and while he hastened to throw around the blackened body the burning faggots I hastened away.

I should like to give you a sketch of the amusements of the people, their theatrical entertainments, wire dancers and wrestlers; of my trips into the country to the lead and silver mines, of Japanese agriculture and of the schools, &c., but I really have not space, besides I wish to say something about the Amoor river, &c.

After spending nearly a month in Hakodadi, I left in the *Melita* for Nicolaifsky, on the 19th of June.

VISIT NICOLAIFSKY.—The town of Nicolaifsky is situated some twenty-five mile from the mouth of the Amoor, and is being strongly fortified, a thousand convicts having arrived there this summer to enlarge a fort just below the town. The usual population is about 3,000. Nicolaifsky is a town of convicts and soldiers, excepting, of course, the higher classes. It is true, many of the inhabitants are nominally free. Nicolaifsky contains some seven foreign merchants, chiefly American; but trade is being every year more restricted by the Government, and overdone by the merchants themselves. The town is growing, but it is not to be the great Russian stronghold and commercial city of the Pacific.

NAVIGATION OF THE AMOOR.—Nicolaifky is situated, it is true, on a noble river, but it is difficult of navigation, especially at its mouth, and ice-bound

two-thirds of the year. There are some five Government or company steamers running up the Amoor. At first foreigners were permitted to trade and run steamers up this river; but not now. An American steamer, recently launched at Nicolaifsky, is to run under the Russian flag, and the captain, who is part owner, in order to command her, was compelled to become a Russian subject.

RUM NOT WANTED.—One of the most lucrative branches of trade in Nicolaifsky heretofore among foreigners has been spirituous liquors, but a sort of *Main Law* has ruined the business, for which all good citizens are thankful. On a recent occasion the Governor declared, "If foreigners cannot bring anything else than liquor to Nicolaifsky, we don't want it, why not bring articles of food?"

RUSSIAN PROGRESS.—Nicolaifsky must but slowly grow into importance for reasons already stated, besides, the Russians are seeking some port farther south to fortify, and where their vessels can winter without encountering Siberian weather. Already the Russians have taken possession of territory on the Tartary coast opposite the straits of Saugar, and are slowly pushing their way to Corea, and thus planting the seeds of empire in reality on the shores of the Pacific. They have also taken possession of Sagalien, the large island north of Yesso, claimed likewise by the Japanese, and are working the coal mines there. A few words more about Nicolaifsky and the Amoor, and I will hasten back to Hakodadi. I would recommend no one to go to the Amoor, either for business, sight seeing, or pleasure. The town is built of logs, and situated on the northern bank of the river, on the margin of a pine forest that stretches away over the dark mountain.

RETURN TO HAKODADI.—As I thought at one time of making the trip across Siberia to Moscow, I called on the Governor in regard to it. He readily gave his permission, but said the journey was long, tiresome, expensive and would be to me vexatious, not speaking Russian, so I abandoned the idea, and after about two weeks stay in Siberia, took passage in a Russian war-steamer for Hakodadi. On our way

down we passed in sight of the wreck of the *Melita*, touched at De Castries and at the coal mines at Duey. These mines yield excellent bituminous coal, and are entered at the water's edge, while there is deep soundings near the shore. As there is no bay the anchorage is not good except in pleasant weather. Steaming along the coast, and near the straits of Saugar, I saw many large towns and the capital city, Matsmai, and counted in one fleet over one hundred junks, loaded with fish for the South. They presented a beautiful sight, though the flavor the wind bore to us from their cargoes was anything but agreeable. At night, owing to fogs and junks, we were compelled to anchor, and these must ever be serious hindrances to the safe navigation of the Japanese coast. In due time we arrived in the harbor of Hakodadi, where I am now waiting an opportunity to get to Jeddo, and from there to China. English men-of-war are in the bay of Jeddo, and to-morrow some seven Russian war-steamers leave here for the same place. The Governor-General of Siberia is on board as Russian Commissioner to treat with the Japanese in regard to Sagalien, &c. But I must end my letter, it is already too long. I have written hastily in order to send by the first opportunity. I have omitted a thousand items of interest, but have fulfilled my promise. I shall never forget the kindness and hospitality extended to me by the citizens of Honolulu; and bidding them one and all *Aloha*,

I remain your friend and brother,
VARNUM D. COLLINS.

—Honolulu Friend.

The City of Jeddo.

The Japan correspondent of the Boston *Traveler* gives the following impressions of Jeddo, their principal city:

But what shall I say of this greatest and most singular of all cities? A volume is needed to describe it, without attempting to give its history. I have read of old Nineveh and Babylon *below* the ground, and seen and handled the works of art which have been disinterred and created so much admiration on both sides of the Atlantic; but one living *Jeddo, above the ground, is worth*

a hundred old foggy cities below it. I cannot give you an idea of it, it is so unique, so unlike everything except itself, and so *impossible* as you will think. I have seen several places of interest, and maintained a cool head, but I was bewildered and confounded when I saw this. It is situated on the western shore of this charming gulf, 20 miles wide by 24 long, to which the Lake of Tiberias is nothing, except in the memory of the sacred feet which once trod its shores. It stretches for 20 miles and more along a beach of a semi-circular form, with its horns turned outwards, and along which a street extends crowded with blocks of stores and houses, and teeming with moving crowds, while shopkeepers, artisans, women and children seem equally numerous within doors and at the doors. Indeed, a dozen or fifteen miles might be added to the length of the city in this direction, since there is nothing but an unbroken succession of towns and villages for this distance, which are as populous and well-built as the city itself. In crossing the city from the shore to the western outskirts, I have walked two miles and a half, and then proceeded on horseback for ten miles more, making twelve and a half in the whole, while in other places it may be wider still. According to the lowest estimate, the city covers an area equal to seven of the New England farming towns, which are usually six miles square. And all is traversed by streets, usually wide, well constructed, perfectly neat, and crossing each other at right angles—streets lined with houses and stores as compactly as they can be built, and crowded with moving or stationary masses as thick as in our Washington street or New York Broadway, at least for considerable distances. The population is estimated generally at *three millions*, which Mr. Harris, our Minister, thinks is no exaggeration. For my part, judging from what I have seen when I have gone into the heart of the city, and crossed the city from side to side, I should be willing to add as many millions more, for the living, moving masses, seen from sunrise to sunset, and everywhere the same, fairly seemed beyond computation. One city, as large as seven fine towns in Berkshire County, and containing a

population three times as large as that of the whole State of Massachusetts. That is enough to think of for a moment.

Several streams run through the city. I counted five, though one or two might be canals. The largest is about twenty rods wide, over which a well constructed bridge is thrown, from which distances are measured to all parts of the empire. It is the milestone of Japan. Boats and junks by means of these rivers and canals permeate all parts of the city. There is nothing magnificent in architecture, most of the houses being of one story only, though some are two, and are plain though always neat both within and without.

Some of the palaces of the Daimias or hereditary Princes, however, are an exception; one which I happened to see being of exquisite beauty in structure, in the spacious court before it, and in the gateways, and trimmed and trained bushes which made the hedge, and the dwarfed trees planted in front to adorn it.

The Imperial quarters occupy the centre of the city, and are situated on an elevation from which you have a distinct view of a great part of the city. These quarters are called the Citadel, and are surrounded by a deep and wide moat, and a massive wall whose circumference is eight or ten miles. No one is admitted unless a dignitary, or high minister, or a foreign ambassador. One gate was open, through which I could look within, but saw nothing but houses. Tall cedars spread abroad their branches, giving all the signs of life which were to be seen in this imperial solitude and prison. But the whole was massive and imposing, evincing a high degree of art and civilization. No walls surround the city; no towers or fortresses rise up within; nor did I see so much as a gun or a solitary soldier.

The striking peculiarity of the city is its numerous tall trees with luxuriant branches, and groves sometimes of acres, which gives to the entire city at points the air of a forest. There are also in so large a territory swells and even considerable hills, perched on the summit of which, and half buried in the solemn trees in which it is embow-

ered, a fine Buddhist temple is sure to peer out, the fairest spots in creation being selected for the worship of the devil.

Such is my rude and rapid sketching; but we shall return here after our visit to Hong Kong, and remain four weeks previous to our departure on February 22d, when I intend to traverse the city right and left and study its wonders of nature and art, and give you more minute and exact information. Nothing could be more civil and kind than the bearing and intercourse of the people, or safer than circulating in the day time through its streets and among its crowds.

A rather curious phenomenon has been observed in Worcester, Mass. An Artesian well has been sunk to the depth of one hundred and twenty-three feet. Several veins of water have been struck, but not sufficient to raise the water to the surface. Lately the water in the well has been observed to rise and fall at nearly uniform periods, the fluctuation continuing from day to day. At the highest the water rises one hundred and eighteen feet, or within a few feet of the surface, and falls to one hundred and six and a half feet. No satisfactory explanation for this phenomenon has as yet been obtained.

Marine Losses for February, 1860.

Steamers.	Hail From.	Disaster.	Ton- age.	Vessel and Freight	Cargo.	Totals.
Ham Howell		Burned in Upper Red River,	--	\$25,000	\$42,000	\$67,000
Northerner	New York	Lost off Cape Mendocino,	1200	100,000	50,000	150,000
Indianola		Struck wing nr. Monticello,	--	15,000	10,300	25,00
Hungarian		Lost at Cape Ledge,	2200	150,000	200,000	350,000
E. A. Ogden		Sunk in Missouri River,	--	16,000	40,000	56,000
Total	5		3400	\$306,000	\$342,200	\$648,300
<hr/>						
SHIPS.						
Ladoga	Boston	At Bermuda leaky,	867	\$7,000	----	\$7,000
Charmer	Boston	Collision in the Mersey,	1055	5,000	----	5,000
Belle the Ocean (Br.)	Miramichi	Put back leaky,	647	7,000	----	7,000
Troy	Boston	Collision in the Mersey;	712	4,000	----	4,000
Ben Adams	New York	At Liverpool in distress,	1170	15,000	2,500	17,500
Ella A. Clark	Waldoboro	At Plymouth in distress,	998	12,000	----	12,000
Resolute	New York	-----	787	7,000	----	7,000
Elizabeth Hamilton	New York	At Plymouth, Eng., leaky,	--	6,500	----	6,500
Screamer	Brunswick	At Liverpool, leaky,	1198	13,000	----	13,000
Char'l'e. A. Morrison	Bath	Put back to Liverpool, do.,	570	8,000	----	8,000
Caroline Nesmith	New York	do disabled,	832	4,000	----	4,000
Wm. D. Sewall	Bath	do leaky,	672	4,000	----	4,000
Eagle Speed	Portsmouth	do do	1113	11,000	----	11,005
Flying Foam (Br.)	Greenock	Lost Rocks W. end Mad'a.	628	30,000	----	30,000
Baron of Renfrew (Br.)	Liverpool	Missing,	1126	45,000	18,000	63,000
Endymion	New York	Burned in the Mersey,	1323	90,000	100,000	190,000
Live Yankee	New York	At Hong Kong in distress,	1387	10,000	----	10,000
Bee (Br.)	London	At Plymouth, put back,	1350	3,000	----	3,000
Romance of the Seas	Boston	At Hong Kong in distress,	--	11,000	----	11,000
John and Albert	Boston	At Gibraltar condemned,	566	12,000	----	12,000
James Alexander (Br.)	Miramichi	Lost near Padstow,	1039	48,000	4,000	52,000
J. S. Parsons	Bath	Put back leaky, &c.,	1397	14,000	3,000	17,000
Union	New York	Lost on Gingerbread Gr'd.	--	24,000	100,000	124,000
Ashland	Kennebunk	Lost on Little Isaacs,	422	12,000	40,000	52,000
Chieftain (Br.)	Jersey Isle	Lost on the Pratas,	579	35,000	150,000	185,000
Ashburton	Providence	At Mauritius in distress,	449	10,000	----	10,000
Reformer (Br.)	St. John	Lost on Abaco,	1037	45,000	----	45,000
Wm. and E. Iza (Br.)	New Bedford	Lost on Fortuna Reef,	321	32,000	----	32,000
Jane E. Wash	Yarmouth, Me.	Foundered at sea,	549	25,000	2,500	27,500
Guy Mannering	New York	Put back to Liverpool,	1419	9,000	----	9,000
Cornelius Grinnell	New York	At Cork in distress,	1117	7,900	----	7,900
Adele (Brem.)	Geestemaule	At Falmouth, Eng., do.,	674	6,000	----	6,000
Total	32		26,294	\$571,500	\$420,000	\$991,500

BARKS.	Hail From.	Disaster.	Ton-	vessel	Cargo.	Totals.
			age.	and		
				Freight.		
Archer	Boothbay	Collision in the Gulf of N. O.,	405	\$4,000	---	\$4,000
Acme	New York	At N. O., been in collision,	337	1,500	---	1,500
Monmouth	Philadelphia	Grounded, Gibraltar Bay,	331	12,000	\$7,000	19,000
Caledonian		Abandoned,	---	9,000	6,000	15,000
Augusta Mayhew	New York	Lost on Cruz del Padre,	433	20,000	---	20,000
Leander (W.H.)	Mystic	Cond'ned at Pernambuco.	---	16,000	---	16,000
Fidelia and Fanning	Bangor	Lost near Wexford,	372	18,000	2,000	20,000
Robert Mills	New York	At Holyhead leaky,	488	6,000	---	6,000
Holland	Do.	Ashore at Barnegat,	361	1,500	1,500	3,000
Princeton	New Haven	Injured in a gale in port,	290	1,500	---	1,500
Chili (Br.)	Liverpool	At Rio, leaky and dism'd.,	441	9,000	---	9,000
John Langars (Br.)	Lynn	---	508	30,000	50,000	80,000
Xephias (Br.)	Cardiff	Abandoned at sea.	534	30,000	11,000	41,000
C. E. Tilton	New York	Put back to Whampoa,	398	8,000	---	8,000
Germania	Philadelphia	Abandoned at sea,	390	28,000	85,000	113,000
Harriet S Fisk	Rockland	At L'Orient dismasted,	553	7,000	---	7,000
Evadne	New York	At St. Thomas in distress,	492	4,000	---	4,000
Ferris (Br.)	Liverpool	Aband'd, taken by Del. B'k'r,	203	2,500	2,500	5,000
Atlas	Kennebunk	Ashore on Chatham B'ch.,	437	7,500	4,500	12,000
Kepier	Boston	Lost on Flag Island Rock,	515	20,000	45,000	65,000
Z. D.	Do.	Burned at Buenos Ayres,	311	8,000	50,000	58,000
California	Do.	Put back leaky, prob. co'd,	299	8,500	---	8,500
Vesta (Russian)	Wasa	Lost on Ossibaw Shoal,	540	8,000	---	8,000
Snap Dragon	New York	At Melbourne in distress,	619	12,000	---	12,000
Total.	24		9,137	\$272,000	\$264,500	\$536,500
BRIGS.						
Sabao	Cherryfield, Me.	Ash. nr. O. P. Comfort, L. H.,	186	\$2,000	\$2,500	\$4,500
Waccamaw	-----	At Newport in distress,	198	1,500	---	1,500
Dirigo	Wiscasset	Missing since Oct. 1st,	299	12,000	1,200	13,200
Sea Foam	New Bedford	At Gibraltar in collision,	264	1,500	---	1,500
Rebecca and Francis	Boston	Ashore nr. Point Comfort,	160	4,000	---	4,000
Andover	Do.	Foremast cut away,	194	1,000	---	1,000
Charles Miller	Do.	At Norfolk, been in coll'n.,	188	2,000	---	2,000
Marcia	Bath	At Wilmington in distress,	148	2,000	---	2,000
Susan	Boston	Ashore on Muskeget,	191	2,500	---	2,500
Sutton	New York	Lost on Body's Island,	196	4,000	---	4,000
Ocean Belle (Br.)	Yarmouth	Ashore on Gardiner's Island,	112	2,500	---	2,500
Anna Prentiss	Gastine	Abandoned at sea,	289	10,000	1,900	11,900
H B. Crosby	Boston	Wrecked at South Cove,	147	2,000	16,000	8,000
Total.	14		2,572	\$47,000	\$11,600	\$68,600
SCHOONERS.						
Watchman	Greenpoint, L. L.	Ashore at Gt. Egg Harbor,	104	\$2,000	\$10,000	\$12,000
J. C. Homer	Bucksport	At Wilmington leaky,	130	1,200	---	1,200
Julia (Span.)	-----	On shore off East'n Beach,	---	7,000	5,000	12,000
Frank Day	Camden, N. J.	Ashore nr. Indian River,	130	6,000	11,000	17,000
Sarah D. Sparks	New York	Ashore at Aux Cayes,	113	4,500	---	4,500
Palestine	Elizabeth City	Do, at Buzzards' Bay, N. C.,	62	1,600	---	1,600
Edward M. Clark	Hartford	At Norfolk in distress,	180	900	---	900
Ney	New York	Ashore on Currituck,	173	7,000	---	7,000
Eliza Jane	Barnstable, N. S.	Ashore on Fork Spit,	107	4,000	600	4,600
Edward M. Thorn	Yorktown	Lost on Mid Ground, Ch. By.,	---	2,000	---	2,000
Benjamin Willis	James River	At Norfolk, complete wreck,	44	1,500	---	1,500
North Wind	Provincetown	Missing,	128	6,000	---	6,000
Carrie Hues	Newburyport	Picked up at sea dismant.,	178	5,000	---	5,000
Mindoro	Eden, Me.	Ashore inside Hook,	156	800	---	800
American Belle	Barnstable	Ashore near Cape Henry,	198	5,000	13,000	18,000
Brothers	New York	Sunk by collision,	256	7,000	1,200	8,200
Prince of Wales (Br.)	Windsor, N. S.	Abandoned after collision,	159	5,000	---	5,000
Boyne	Calais, Me.	Ashore at Three Islands,	115	1,800	---	1,800
Mavinak N.	Philadelphia	Do Mouth of Neuse River,	99	2,000	500	2,500
Elvira	Cutter, Me.	Missing since 8th Dec.,	79	1,500	---	1,500
Mary Ann Caroline	Port Elizabeth	Abandoned off Chatham,	137	2,000	800	2,800
Henry Payson	Dennis	Collision at New London,	150	1,000	900	1,900
B. S. Johnson	New York	Sunk by collision,	268	10,000	25,000	35,000
Hardscrabble	Rockland	Abandoned off Watch Hill,	125	1,500	600	2,100
Prowess	Brookhaven	Ashore on Cape Point,	267	1,000	---	1,000
R. C. Stanard, Jr.	Baltimore	Collision,	123	1,200	---	1,200
Velma	Ellsworth	At Charleston in distress,	185	500	---	500
Franklin Treat	Frankfort	Total loss on Rock Island,	108	5,000	6,000	11,000
Iris (Br.)	Pr. Ed. Island	Lost near Scatterie Light,	125	4,500	1,000	5,500
Total	29		3,891	\$98,500	\$75,600	\$174,100
		Total, Feb., 1860	45,754	1,295,000	1,114,000	2,409,000

THE SEAMEN'S FRIEND.



[CHRIST IN THE STORM.]

[MATT. VIII: 24, 25.]

Our First Voyage.

It was in the month of October, 1834, that a young theological fledgling, fresh from his Alma Mater's nest at Princeton, and just licensed to fly abroad with the mighty Gospel, found himself on a bright Sabbath morning safely arrived in the fine port of Norfolk, on the good schooner *Camilla*, Captain Berry. The incidents of that first voyage are mostly forgotten, merged in the nauseous Dead Sea of seasickness—except the indignation felt

in New York at the sight of a fine-looking young sailor brought down to the vessel from his boarding house by the landlord and his satellites, on a dray, in a state of beastly intoxication, and dumped on deck like a bag of salt—then the parting from our beloved father and the last glimpse of him, standing on the end of the pier and watching the receding vessel—then the dull monotony and confinement of the voyage, then the insatiable voracity of a convalescing appetite, the first gleam of

Chingateague, the hail of the pilot-boat—the twin-capes, Charles and Henry, and the twin-fortresses, Old Point Comfort and the Rip-Raps at the mouth of the Chesapeake and Hampton Roads, James River and Elizabeth—the low shores dark with pines, and studded with white houses, whose chimneys were *outside*—and then Norfolk, with dilapidated warehouses, its dull wharves covered with negroes, and oysters, and sweet potatoes.

But the next day was the Sabbath ; and now, for the first time, we knelt in the *Sailors' prayer meeting* held with the crew in the cabin of the *Camilla*, conducted by the pious Captain, assisted by his humble and devout Swedish mate.

We can never forget those earnest hymns, and fervent prayers, and simple exhortations and experience-givings.

Since that hour we have never ceased to feel an interest in the religious welfare of the sailors. Would that all vessels were Bethels like the *Camilla*, and all captains such as the good Berry, and all mates such as that simple-hearted, honest Swede !

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[For the Sailor's Magazine.]

The "Tops."

We read in the word of God much about worshipping God on the "house tops," on the mountain "tops." We read of the "tops of the rocks," and the "tops of the mulberry trees, as they were associated with the worship, the promises, and the threatenings of God. These all in so far as they were used by God for his glory, were, in a measure sanctified places. But now, by the grace of God, we are permitted to know that other "tops" are consecrated to Him, even the "tops" of our ships of war. The last places in all probability to which the Church of Christ would be expected to look for an auxiliary in the great work of evangelizing the world. There was a time,

when in naval engagements, the tops of the enemy were the stations whence the rifle ball sped with deadly aim to the heart of some noble commander, and more than one formidable adversary has bitten the dust, or what is equivalent, has laid prone on the deck the life-tide oozing from his wounds at the bidding of some leaden messenger from the tops of his enemy, sometimes deciding the tide of battle, and sometimes (as in the death of Nelson, who was singled out by one of the sharp shooters in the mizzen top of the "Redoubtable") bathing a nation in tears.

Is it too much to hope for the day when these very "tops" and all other parts of the ship shall be holy to the Lord ? Are we presumptuous when we ask God to make these tops vocal with his praise, seeing that they have been long set apart to other uses ? May we not anticipate the day when from these gathering places, above the Cat-harpins, there shall dart the weapons of the warfare of Truth, and bring down some leader in the ranks of Satan, and secure a rich conquest to Christ ? Nay, it is not presumption ! Nay ! we need not anticipate. The day has already dawned. The first fruits of the harvests to be gathered through the instrumentality of these tops has already been laid upon the altar of God.

The pastor of the Mariners' Church in New-York, read a delightful epistle in his pulpit a few weeks ago, which was dated from the "fore-top" of a U. S. man-of-war, of the African squadron, the meeting place of a little band of praying men who found a closet there. A short time since a notice appeared in the *N. Y. Observer*, of three praying men in another man-of-war, who, because they were denied the privilege of meeting for prayer on deck or below, commenced a prayer meeting on the "main top," concerning which the writer of the letter says :

[Our readers will find the letter here referred to in the Life-Boat for March. —EDS.]

"Then W—, E— and I went up into the maintop every evening, and knelt together in prayer to God, that he would open a way for us to do good, and would add to our number. Soon our little flock increased to seven ; and

I thought we might then have a private meeting on deck, where we could get together, sing our hymns, and offer our prayers to God. We met between two guns, and kept on in this way for some time, till two more were added to us; and, at last, as our number had thus increased, we went down on the gun-deck. Here we took a bold stand. The place we chose was by the main-hatch in the midst of the deck; on both sides of us were the ship's company going on in sin and we in the midst of them praising God. We still hold our meetings regularly there. We were not granted the privilege; we took this one on our own responsibility. We have no aid from officers or men. The captain and officers, and most of the men seem against us; still the power of God is wonderfully manifest. Our stand is so strong that none now trouble or disturb us; and the captain does not stop us. It looks as if God had placed us there for a light to others; and the men seem to regard it as a hallowed place. None come to it to trouble us. Here we have had two more added to the little band who meet together for prayer and praise. Dear brother, we send a special request to all the followers of the Lord Jesus for prayer that the Holy Spirit may be felt in power in this ship."

Still later tidings have reached us of a revival on board another man-of-war, in which the writer states that one of the worst men in the ship was hopefully converted, and started a *noontide* prayer meeting in the mizzen top. Another writer from the same ship, says: "The whole ship's company are engrossed with the subject of religion; it is the constant theme in the hammocks by night, and they even go into the TOPS BY DAY TO PRAY."

Have we not here abundant ground for encouragement? And may we not pray in hope, for the coming of that day when the abundance of the sea shall be converted to God, and the forces of the Gentiles be gathered into the Church of Christ?

UNUS.

None but God and the poor know what the poor do for each other.

Are Sailors Open to Efforts for their Good?

That depends on the way in which they are approached. If one goes to them in a Pharisaical, self-righteous spirit and style, or, as if it were a great condescension to stoop to their low estate in order to raise them up; or, if one daintily reach forth the tip of gloved fingers to touch their horny hands; or, if one affect sea phrases, whose meaning he does not fully understand, and in whose use he will probably make ridiculous blunders—in short, if one makes his attempt with manifest hesitation, half-heartedness, or to satisfy conscience and please himself, he will not find sailors accessible. He will fail.

But if, out of love to Christ and to their souls, one approaches the sailor as a man and a brother, in a frank, manly, honest and simple way, desiring to do him good, he will meet no repulsion, but will get access to his better nature and move his generous heart.

I was once returning from a Southern port in a schooner. One of the crew early attracted my attention as being the best sailor by far on board the vessel. He was quite young, but of a large manly frame, of great muscular power and ability. But, alas, how awfully profane! The captain said he was one of the most accomplished seamen, but one of the hardest swearers he had ever shipped, and he could not break him off from his awful blasphemies.

The Sabbath morning came, calm and beautiful. The ocean was at rest, and the necessary work of the ship was soon finished. Going forward to the bow I soon engaged the man in easy conversation. We were natives of the same State, and I knew several of his fellow-townsmen, and so topics of com-

mon interest were readily supplied. After some time thus spent I rose to depart, and producing a number of tracts said, "here is some good reading for the day which will perhaps be acceptable and useful to you and your shipmates." On the top of the parcel I had purposely put "the Swearer's Prayer."

He promptly and gratefully accepted the parcel, and when his eye fell on those staring capitals he gazed at them for a moment and then turned to me, and said, very pleasantly and respectfully, "Sir, it is a very just rebuke. I thank you for your kindness, and promise you shall not hear another oath from my lips during our voyage;" and he was true to his word.

On board the same schooner was a careless, godless mate. He also received a tract, and I well remember how he stretched himself on the companion way with his back against the main boom, and was long absorbed in his reading. Finally he roused and shook himself as if to flee, exclaiming, "these *Tracks!* They do track a fellow mighty hard!"

Pious sailors love tracts; they find in them the very reading they need for themselves, and the most useful means by which they may do good to others.

The Superintendent of the Sailor's Home was recently inquired of by one of the boarders, who had been converted during his last voyage, where he could procure tracts, and being accompanied by him to the Tract-house, procured *seven dollars* worth. He gave a ten dollar gold piece in payment, and, with true sailor-like generosity, *refused to receive the change*. Yes, when these men come into the kingdom of Christ they bring their silver and gold with them.

B.

"Dip!—I Tell you Dip!"

The incident related above of the *changeless* sailor at the Tract-house, reminds me of another, for which I give ex-Governor Briggs as my authority. He said to me recently that a friend of his was talking with a gentleman in Boston when a man with a wooden leg approached and asked alms. Being engaged in their conversation they paid little attention to him; but while he waited a sailor came up. He had evidently just been paid off, and held his money, in gold, in his hand. Jack, being accosted by the man, stopped, and asked how and where he had lost his leg. The man replied, it was shot off on the ship —. And Jack, having satisfied himself that the story was true, took off his tarpaulin, and, throwing his gold into it, held it out to the man, saying, "Dip!" The man hesitated; he repeated, "I tell you Dip!" Still the man declined, remarking that he only wanted small relief for present necessity; when Jack, doubling his fist and drawing back, imperatively said, "Dip—I tell you Dip! If you don't *I'll knock you down*."

Gems of Wit.

"STAND BY TO HAUL THAT FELLOW IN."—The story will bear repetition. A New Bedford shipmaster, who had performed several whaling voyages, commanded a small brig to Demarara. Meeting an English military officer in a public coffee-house, an altercation ensued, resulting in a challenge on the part of the officer to meet him the next morning on the beach to settle the matter according to the code of honor. The challenge was accepted, and the next morning the parties, with a host of spectators, were promptly on the beach,—the New Bedford captain attended by his mate, bearing two harpoons. Putting one in the hands of

the officer, he measured off the ground, and took his station, saying, "As I am the challenged party, I am entitled to the choice of the weapons; I have accordingly selected harpoons,—distance, eight paces. Here," continued he, addressing his mate, "take the end of the line, and stand by to haul that fellow in."

Then raising the ugly instrument above his head, as if in the act of throwing, the English officer started back aghast, evidently disliking the sensation of such a pitchfork, and declaring that he would not fight with such *ungentlemanly* weapons. As the whaleman would use no others, the matter dropped; not, however, without the strong probability that the officer secretly resolved never again to challenge a Yankee.

"FALLEN INTO HIS MEDICINE CHEST."—A physician at sea made great use of sea-water among his patients. Whatever ailed them, down must go a dose of this nauseating stuff. One day the doctor fell overboard. A great bustle ensued, in the midst of which the captain came on deck, and inquired, what is the matter? "Nothing," answered a sailor, dryly, "only the doctor has fallen into his medicine chest."

"BALL WITH IT."—At the close of the war with Algiers, when the preliminaries of peace were argued, the Dey insisted that the United States ought to pay a tribute, if nothing more than a quantity of gunpowder. Commodore Decatur replied, he did not doubt but his government would willingly let him have the powder, "but," he added, "you must take the ball with it."

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To the Editor of the *Sailors' Magazine*.

NEW YORK, March 14, 1860.

DEAR SIR:

The enclosed letters from seamen, will doubtless be acceptable to many of your readers, on account of the continued work of grace among the men of the sea. Everywhere the Holy Spirit seems to be operating on the hearts of these poor neglected ones. There is continued encouragement in this field of labor to those who are watching for souls. Scarcely a week goes by that does

not bring intelligence of the power of the blessed gospel upon hearts that have been unaccustomed to entertain religious thoughts or opinions. A day or two since, one wrote me that he had been an inebriate for near forty years, that now he has given his heart to Christ. To-day from the same man-of-war, comes the tidings that another has forsaken his evil ways, and caused the angels of heaven to rejoice over his return to his heavenly Father. Yesterday a letter from the African Squadron gave us like good news. But the accompanying letters are from two seamen who have lately come to Christ while inmates of the U. S. Naval Hospital at Brooklyn, as a result of the efforts of our good brother, Capt. A. H. Foote, of the United States Navy, to the Brothers Belden, and others who have been indefatigable in their efforts to do good to the afflicted ones who are detained there.

On Sabbath the 26th of February, by invitation of some of these invalids, I went over and took with me several members of the Mariners' church, and there received four seamen into membership with my church, and administered the Lord's Supper. It was a truly blessed season. The meeting was closed by some very excellent and well-timed remarks by Capt. Foote. The result of the meeting appears to have been a blessed one to some who were there as spectators, as these letters show.

Surely the people of God must be encouraged by these signs of the coming of the latter day glory, which the inspired word declares, shall be preceded by the conversion of the "Abundance of the Sea." Hoping to multiply these evidences,

Believe me fraternally,
Yours in Christ,

CHAS. J. JONES,
Pastor of the Mariner's Church

U. S. NAVY HOSPITAL

MY DEAR AND FAITHFUL PASTOR IN CHRIST:—I write to let you know that the work of God through Christ is reviving, and since the solemn feast of the Lord's Supper last Sabbath, there has been a great impression on the minds of men in general. One poor soul

met me this morning on the stairs, and told me he wanted to see me to talk with me about religion, and oh! that solemn, humble feeling with which he seemed to express himself. My heart was full, and seems as though I felt so cheerful and light, to think I could be the means of bringing one poor soul to the throne of Grace, and pointing him to a Crucified Redeemer. Brother L—— has left the hospital. I feel rather lonely in the evening because we always met together every evening to cheer and comfort each other, and tell our hopes of Heaven, but I thank God through Christ, I am never lonely, for there are three persons that are always with me, the Father that loves me, the Son that redeemed me, and the Holy Spirit that renewed me. I strive daily to mind the teachings of the Spirit, and walk with God through faith in Christ, and be saved.

Please to remember me to all sailors; tell them I am sailing to the promised land, and thank my Redeemer my colors are up, to let the enemy know which way I am bound. Pray for me.

Believe me to be your sincere Christian Brother in Christ, J. H.

The writer is a poor colored man, but his soul is washed white in the blood of the Lamb.

U. S. NAVY HOSPITAL.

MY DEAR PASTOR:

I took up the daily paper, and in its telegraphic column I was pained to see the death of Dr. John B——, President of A——, C——, M——, I——; he was my warm friend and adviser in my college days, before I departed from the good way. I can now bring to mind his kind voice on Sabbath morning in the class meeting held in College Building, and his sweet singing as he cheered us on in the way of Heaven; and in the sanctuary I can almost (as it were) hear him exhorting sinners to flee to Jesus; but Jesus his master, and our master, has called him home. He died suddenly at two o'clock on Sabbath afternoon, and to-day, while I am left in God's mercy to write this, he, good, kind old saint, sees "The King in his Glory," that Jesus

he so long loved and served. My heart is sad, as thus, friend after friend depart. Many die, and many are estranged.

I am getting better, and am full in heart, on account of goodness and condescension of God in communion with me, I am laying my cares on Jesus, for he careth for me.

There is evidently an interest felt here on the subject of religion, and several men, like the young Ruler in the Gospel, are inquiring what they must do to inherit eternal life, and are anxiously reading good tracts that we select for them, and, best of all, the "Chart of Life's Stormy Sea."

I pray God, that I may be the humble means in His hands, of pointing those who are lost in the dark ways of sin, to the bright Star of Hope. "I am willing to spend and be spent in the service of my blessed Master; but I pray to God to be kept from spiritual pride and vain glory." God forbid that I should glory, save in the Cross of my Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. I hope to be able to get over to church next Sabbath. I am getting better, I trust, and would like to worship once more with the people of God before I go on board the *North Carolina*, and go to sea, to meet, perhaps for the last time.

But, dear Pastor, is it not a short way from the jib boom or yard arm, to drop in the arms of Jesus, and be at rest. "Sudden death, sudden glory, but I must both *watch and pray*." Pray for me, and I trust and pray that God will bless you and cheer your heart.

Yours in Christian Love.

CORRESPONDENCE.

Honolulu.

Rev. S. C. Damon, Chaplain.

BUSY SCENES IN HONOLULU—A VARIETY OF APPLICATIONS TO THE CHAPLAIN—RAROTONGA SEAMEN, &c., &c.

A fleet of about fifty whale ships lies at anchor in our port. Our streets are thronged with seamen; ship-chandlers, merchants, shopkeepers, restaurant-keepers and the whole fraternity of mechanics are all busy. The busy and

artful caterers for pleasure and amusement are not idle. The Swiss Bell ringers have their hand-bills posted at every corner, and now comes from Australia a man styling himself "the Great Wizard of the North." Professor Anderson, the magician and wonder-worker. Loud as may be the din upon six days of the weeks, thanks to the preaching of the Gospel and the wholesome laws of the Hawaiian kingdom, we are favored with quiet Sabbaths, and very much besides, for which a Christian should be truly grateful.

The sailor visiting Honolulu finds those interested in his welfare and ready to promote his good. Many seamen appreciate what is done for them, and if there were more of this description it would of course be for their spiritual and temporal welfare. Many gather around our Home. The calls for books at my office are constant. I am not only called upon to supply them with reading, but in various other ways assist them. The following are among the instances:

Mr. —— calls to solicit my aid in securing a passage for him to California. He is 77 years old, and visited the Sandwich Islands as a sailor in 1811, forty-eight years ago, long before the missionaries landed upon these shores. He has been the steward of an unsuccessful ship, and now wishes to return home, visiting a son in California. The good people of Nantucket may know to whom I refer, for he is well known on that island.

Mr. —— calls to have me put him in the proper way to send one hundred dollars to his wife in New Bedford.

Mr. —— calls for a similar purpose, but his family resides in Mid. Atlantic, in the dominions of Portugal.

Mr. —— calls for me to give him advice, as he has run away from a ship. I take him immediately to the Police Station, and he is now in prison, but I am trying to ship the young man in some homeward-bound vessel.

Thus I might detail the daily routine of my office, but these items will suffice to show that a Seamen's Chaplain has many duties to perform besides that of merely preaching the Gospel. Yesterday I attended the funeral of a Tahitian sailor belonging to a

French whaler, and the day before yesterday a Spanish sailor, from Guan, attached to an American whalership. The whaling fleet is manned by a most motley class of seamen, gathered from almost every part of the world. At present the number of Sandwich Islanders and Southern Sea sailors, from the Hervey and other groups, is very large. A few days since I received a supply of Bibles and other books in the Rarotonga dialect. There were 71 Bibles in the supply, but already 68 of the Bibles have been disposed of among seamen from the Hervey groups.

I might add much more relating to the daily avocations which occupy my thoughts and attention. I am not without some encouraging indications that good is accomplished. To a superficial observer the progress in the law of goodness is very slow, but I do not feel discouraged. I can see good done in the name of Jesus of Nazareth. God has his people among the sons of the ocean. I can testify to God's gracious presence.

Yours truly,

S. C. D.

Havre.

Rev. E. N. Sawtell, D. D., Chaplain.

HAVRE, Jan. 31, 1860.

DEAR BROTHER:—There are some hopeful indications here that a gracious covenant-keeping God has some spiritual blessings in store for us here. For some eight or ten months I have kept up an extra service on the Sabbath, at a private house, for especial prayer, for the out-pouring of God's Spirit: and receiving direct from India, in a letter from a missionary friend, the printed circular, or propositions for setting apart the second week in January, 1860, as a week of humiliation, fasting and prayer over the world, I at once read it from the pulpit, and proposed its observance by Christians in Havre, and to accommodate the different classes of people, appointed three services each day in the chapel. The French brethren united with us, and we had prayers alternately in the two languages, till, finally, the French became so deeply interested in the work, that we all thought it best to start another prayer

meeting, *by and for* themselves, which they did—thus, instead of *one*, we closed the week with *two bands* of praying Christians; and so greatly refreshed and revived were we in our little band, that we could not give it up; and from that day to this we have kept up a regular noonday prayer meeting in the Seamen's Chapel, which, I trust, is never to be suspended till God comes to rain righteousness upon this city, seamen and citizens, and upon the nation and the world.

Each and every one of these meetings I have not only attended, but conducted, addressed the people, expounded the Scriptures. All this, together with my hospital duties, visiting sick and afflicted families, burying the dead,—three burials last week,—with all the little etceteras, you will not think I am having an idle life here in Havre; but, blessed be God, “there remaineth a rest,” and sometimes I cannot conceal my impatience to be there—“to be with Christ, which is far better.” Then I weep and repent, and work away, inwardly whispering to myself—“I shall be satisfied when I awake in his likeness.” But the hour of our prayer meeting has arrived, the steamer is hauling out, and my poor over-worked eyes are pleading with tears to be released from longer gazing upon this white paper, and, therefore, I must for the present say, good bye—God bless you, and the good cause. Pray for us here.

Yours in the bonds of the Gospel of Christ,

E. N. SAWTELL.

Gottland.

Rev. J. LINDELIUS, Missionary.

A letter was received from this faithful servant of Christ some time since, but for which, until now, we have not found room.

He speaks of his bodily health as having been much impaired by the necessity he is under of walking from place to place, on his missionary tours, because he has not the means of providing himself with a conveyance.

When his strength is sufficient, he is in the habit of going abroad from house to house, and from village to village, conversing with the people, holding prayer-meetings, distributing

Bibles. Testaments, Psalm-books, &c., sometimes preaching, when not hindered by the prejudices of his countrymen; and when his bodily health is not sufficient, he receives the people at his own house, and has meetings with them for prayer and conversation. In one passage of his journal, he writes: “Walked through twelve parishes with my bag of books on my back;” and again, “Went again on a missionary tour thirty miles from home, selling books, and conversing with the people about the salvation of their souls;” “I have been much hindered in my work for want of means to keep a horse,—I hope, however, my friends in America will try to furnish me with those means, so that I may be able to travel about,—I thank God that he has made me content with my circumstances,” (and they are very narrow,)—“I will continue to pray in faith, that He may help me in my distress.”

We hope our friends, and Christ's friends, will bear in mind this poor, humble, self-denying missionary.

New Orleans.

Rev. L. C. Cheney, Chaplain.

NEW ORLEANS, Feb. 9, 1860.

DEAR BROTHER:—Your favor of the 1st came to hand yesterday. I understand our friends here have raised the balance of the money to pay for the site of our contemplated Bethel, and a part of the balance for the building. Dr. Palmer's influence has contributed largely towards Bro. McGlashan's success: and the former told me to-day that he considered the success of the enterprise secured. Our meetings have continued to increase in interest since I last wrote you. I cannot tell how many have really become pious; but we have had as many as thirty at a time arise to testify that they were determined in future to be on the Lord's side. On one occasion seven, and on another sixteen, stood up for the same purpose. Last evening four, one after another rose and spoke with much feeling, earnestly requesting to be remembered in our prayers, that they might find pardon and peace. There have been some very interesting cases, two of which I will briefly notice. Mr. J. N.,

a fine and noble looking young man, according to the statement of one who knew him, left Boston for this port, in the capacity, I believe, of a mate; but, having been exposed, was taken down with small pox while on the passage. On the arrival of the ship he was placed in the Hospital, where it was thought he must die; and when it was supposed he was nearly, or quite gone, they measured him for his coffin and brought it in. He was sensible of what they were doing, but could not speak or make any sign. But, sinner as he was, God, in mercy spared him. When able, he came to the Home, having lost one eye and the use of two fingers, with his face somewhat smoothed by being pared down with the surgeon's lancet, and a slight covering of short new hair upon his head. He was so changed that an intimate friend did not know him. Soon as possible he shipped for home. During his stay, however, he was invited and went to the Bethel, where the Spirit of God brought him to see his lost condition, and to feel his need of a Saviour. We supplied him with Tracts, and he left for Boston, lamenting that he could not stay to attend a meeting, for he felt as though God would bless him there. We encouraged him to look for salvation while on his voyage; and have not forgotten to pray that he may reach home rejoicing in his Saviour. If so, he will truly be as "a brand plucked out of the fire."

Mr. T. B. came to the Home an intemperate man. When sober, he was intelligent and gentlemanly. On one occasion he drank so deeply, that in the night he became exceedingly ill, and thought he should die. He sent for a young man employed in the house and gave him the address of some of his friends, that certain children, to whom he had willed a little property in a foreign land, might come in possession of the same through the knowledge of his death. But he recovered, and was immediately invited to go to the Bethel. He readily accepted of the invitation, and went with a resolution (such as he had often formed before, and as often violated) that he would break off from his intemperate habits. Though ignorant of his case, the chaplain was led to remark, that no man,

however powerful his intellect, could keep a resolution to reform from a sinful habit without Divine assistance; but he would be likely to yield to the first temptation. But if he would sincerely and earnestly pray to the Lord for help, and trust alone in Him, he would succeed, no matter how inveterate his habit. Mr. B. was induced to try the efficacy of prayer, and to trust in God. He attended our meetings regularly, was successful, and finally went on his way rejoicing a temperate man bound for Rio, and, I trust, for a better land.

L. C. CHENEY.

Providence, R. I.

Rev. P. Hawkes, Chaplain.

PROVIDENCE, March 9, 1860.

DEAR BROTHER:—I know it will be interesting to you and the friends of Christ in general, to learn that the Lord is favoring us at the Seamen's Evangelical Bethel in this place, located at India Point, with a refreshing from his presence.

Several within a few days past have given evidence that they have passed from death unto life, and others are anxiously enquiring, "What shall I do to be saved?" And among these are found several of our seafaring friends.

Our meetings, which are held every evening, are attended with great solemnity, and many are deeply impressed. Pray for us that the word of the Lord may have free course and be glorified.

Yours in Christ,

P. HAWKES.

Mobile Bay Floating Bethel.

Rev. W. Spillman, M. D., has been appointed Chaplain and Physician to this important station, and entered on his duties early the present year. Mr. Spillman is highly recommended for his skill in medicine, and as an earnest devoted preacher of the gospel. We trust that on this Bethel and Hospital ship, lives in peril may be saved, health restored, but above all, many a soul saved

from the perils of the second death. We commend this brother and his work to the prayers and benefactions of the friends of the sailor.

The following is his card of invitation to sailors to the Bethel:

THE BETHEL SHIP having undergone recent and thorough repairs, is now anchored near the middle of the fleet, in Mobile bay, for Divine Worship, and taking care of the sick and disabled.

THE CHAPEL will be open for religious services every Sabbath, where preaching may be expected at 10½ o'clock A.M., and 3 o'clock P.M. All who can are kindly and affectionately invited to attend at these hours.

THE READING-ROOM recently established, will be well supplied with religious and commercial papers. Open at all hours for visitors.

THE HOSPITAL is also ready for the reception of the sick. And such are assured that, by coming on board, they will receive proper medical and surgical attention, together with kind nursing.

Calls will be made to patients on board their own vessels when desired.

CHARGES.

Hospital patients, per day,.....\$1 00
Visit to ship at anchor,..... 2 00

In some special cases extra surgical fees will be required.

W. SPILLMAN,

Chaplain and Physician.
Mobile Bay, Ala., Jan., 1860.

P. S.—Having known Dr. W. Spillman as a physician for ten or fifteen years, we do not hesitate to state that his medical and scientific attainments are of a high order, and that he is capitated to fill any office of trust and responsibility to which he may aspire. We cordially recommend him to all parties to whom his professional standing or qualifications are a matter of concern.

W. L. LIPSCOMB, M. D.

J. W. HOPKINS, M. D.

R. E. LANIER, M. D.

Columbus, Miss., Sept., 23d, 1859.

• • •
New York Port Society.

We find the following appeal in one of our exchanges, and cheerfully give

it a place in our columns. The New York Port Society, having been established in April, 1818, is now forty-two years old. Although a *local* society, as its name imports, and specially designed to operate upon seamen here, it has not only built up a flourishing church in this city, surrounding that church with other cognate and appropriate influences, but has placed the leaven of the Gospel on board many of our ships of war and commerce, where it has worked with blessed results that have been extended over the sea, and carried to many other ports. It would be honorable to the Christians of this port, where this Society was established and has long been well and favorably known, and especially to the Christian men of commerce here, if they would remove their debt at once.

Is it not dishonorable to the piety of this age that so large debts should so long be permitted to cripple and embarrass our benevolent institutions? We may refer especially to the American Board of Commissioners of Foreign Missions.

So here is our own American Seamen's Friend Society, a National and Catholic Institution, standing on a union basis, which undertook, many years ago, to establish a Model Christian Home for seamen—(where they might be exempt from the temptations and impositions to which they were exposed elsewhere, and might enjoy the domestic comforts and quiet accessible to other men; and which, whatever imperfections and errors may have marred the enterprise, has been productive of untold good)—left to struggle for years with a debt on this Home now amounting to \$15,000, besides a floating debt of \$5,000.

Who will enable us to remove this indebtedness, and so to increase the number of our Chaplains already

preaching to American seamen in so many of the more important ports of the world.

AN APPEAL.

In the purchase of the Mariner's Church, corner of Madison and Catharine streets, the New York Port Society incurred a debt of \$20,000, one quarter of which was paid some time since, and the Directors have just appropriated \$5,000 more for the same object, leaving the Treasury empty.

The fact that over two hundred have been hopefully converted during the past year through this instrumentality, some of whom may be found on board fifteen ships in the U. S. Navy, where, in many instances, they have carried the daily prayer-meeting; while the Society sustains a faithful and efficient missionary, a flourishing Sabbath School and Bible class, a Reading-room, the Marine Temperance Society, numbering more than 36,000 members, a loan library for seamen, a meeting for Norwegians, Swedes, Danes and Finns, will indicate the importance of sustaining an institution where the Gospel has been faithfully preached more than forty years, by such men as Rev. Ward Stafford, Rev. Henry Chase and now by Rev. Charles J. Jones, who spent more than ten years of his life on the ocean as a practical sailor, giving him peculiar facilities for reaching the men of the sea, having conversed, during three years of his ministry, with men born in eighty-nine different countries, and speaking thirty-eight different languages.

Persons wishing to aid in sustaining the current expenses of the Church, or in paying the remaining \$10,000 of the mortgage debt, may address L. P. Hubbard, Assistant-Treasurer, New York Port Society, Box No. 604, New York City.

•••
The Land Sharks.

It is well known that one of the most outrageous impositions on sailors in this city is practiced by the "runners" of the low boarding-houses in connexion with the worst class of hackmen and cartmen, of boarding ships on

their arrival, getting possession (without their knowledge or consent perhaps) of the sailor's chests, and taking them to these vile houses, often dens of infamy. The sailor has no alternative but to lose his baggage or follow it. He finds an exorbitant cartage which, perhaps, he cannot pay; his only way to save it is to stay with it, and that is often at the loss of himself.

We rejoice to know that strong petitions signed by the most respectable boarding-house keepers, ship owners and merchants, have gone up to the Legislature for a stringent law against this imposition. Such a one as has been successfully enforced against "emigrant runners," and has resulted in a general protection to the "emigrants" against such frauds. We wish this effort all success.

•••
Saduceism,

OR

FINAL ANNIHILATION OF THE WICKED.

A little book, bearing the above title, has been issued by the American Tract Society in Boston, from the pen of one of its Secretaries, Rev. I. P. Warren.

The first part is a brief history of this delusive error, essentially the same in ancient and modern times. The second part is an ingenious and conclusive argument in its overthrow. We commend it for the benefit of those inclining to this and kindred delusions.

•••
Anniversary.

The thirty-second anniversary meeting of the American Seamen's Friend Society will be held Monday evening, May 7th. The place of meeting will be designated in the May number, and in the daily papers of the city. The friends of the cause are cordially invited to be present.

Receipts for February, 1860.

MAINE.

Brown's Corner, Sarah Fairfield, 3 00
Portland, Lawrence St. Concert, for Lib. 4 50

NEW HAMPSHIRE.

Gilmanton, Centre Church, 1 18
Wolfsboro, Congregational Church, 8 20

VERMONT.

Bennington, First Congregational Church, 18 26

MASSACHUSETTS.

Assabet, a Lad. 25
Ashland, Eliza Rockwood, 2 00
Anonymous, 15 00
Ashfield, Congregational Church, 10 00
Franklin, a Friend, 10 00
Fitchburg, a Friend, 5 00
Granville, Cong. S. School, for Library, 10 00
Lynn, Central Congregational Church, 7 40
Manchester, Amos H. Girdler, 1 00
North Andover, Trinitarian Ch., to const. 24 00
Mrs. R. Strong L. M., \$10 for Library, 24 00
Pittsfield, Walter Tracy, const. Wm. W. Tracy, of Hinsdale, Mass., L. M., 20 00
Plainfield, Mrs. H. Hallock, 1 00
Plymouth, Pilgrimage Ch., const. Rev. N. B. Blanchard L. M., 23 43
South Reading, Sarah H. Norcross, Ship's Library, 6 28
Upton, Congregational Church, 5 00
Whitinsville, Congregational Church, 100 00
Ladies' Benevolent Soc., for Libraries, 25 00
Wilmington, Congregational Church, add'l., 25

CONNECTICUT.

Bethel, Congregational Church, 24 32
East Haven, Cong. Church, \$7 50 from S. S., to const. Dea. Alfred Morris, L. M., 33 00
Goshen, Congregational Church, 12 86
Greenwich, James W. Dominick, 3 00
J. W. Dominick, jr., 1 00
Second Congregational Church, 76 30
Huntington, Congregational Ch., in part, 22 63
Hartford, a Friend, 25 00
Millington, Congregational Church, 9 00
Norwich, Central Baptist Ch., S. School, for Ship's Libraries, 10 00
Norwalk, First Cong. Ch., additional, 9 50
A Friend, 1 00
Miss Mary B. Hubbell, Miss Mary Hyatt, Miss Mary Ann Kellogg, Miss Charlotte E. Raymond, L. M., First Ch., previously acknowledged, 2 New Milford, a Friend \$2, for Rev. E. N. Sawtell, Havre, 6 00
Ridgefield, S. School Class, 1 00
Stamford, Presbyterian Church, 72 00
Stamwich, Rev. H. G. Jessup, 3 00
Waterbury, Ladies' B. Soc. First Cong. Ch., const., Mrs. George Bushnell, 40 00
Mrs. Edward Scovill L. M., 40 00
First Congregational Church, 62 04
First Congregational Church S. School, 8 00

NEW YORK.

Brooklyn, Park Presbyterian Church, 40 10
Harpersfield, H. Boies, 1 00
New York City, R. T. Thorne, Ship's Library, 5 00
A Friend, 1 00
Church of the Puritans, 106 38

NEW JERSEY.

Jersey City, First Ref. Dutch Ch., Van Vorst St., \$20 from Mr. Perlee, const. his son, Clarence Mather Perlee L. M., 89 51
Mendham, Ira Connet, const. Mrs. Phebe Connet, Ira C. Thompson L. M., 40 00
Newark, a Friend, 1 00

OHIO

Walnut Hills, Miss M. Overaker, 20 00
Mobile, N. St. John, L. D., 50 00
Unah Barlow, do, 50 00
Patrick Irwin & Co., to const. James P. Irwin L. M., 20 00
Boyken McRea L. M., 20 00
J. W. Field do., 20 00
Baker, Lawler & Co., to const. Thomas F. Sheldon L. M., 20 00
N. W. Perry, do, 25 00
Ovide Mazange, do, 20 00
J. D. Fowler, do, 20 00
Robert T. Dade, do, 20 00
Thomas McConnell, do, 20 00
P. W. Hammon, do, 20 00
A. W. Gordon, do, 20 00
G. H. Brown, const. Daniel Wheeler do., 25 00
F. H. Chamberlain, do, 20 00
Sundry Citizens, 1,384 25

\$2,778 59

Contributions for the erection of a Seamen's Church, New Orleans, La.

J. W. Stanton, Esq., New Orleans, const. himself Life Director, 500 00
Henry Thomas, Jr., Esq., do, do, 500 00
Robert Geddes, Esq., do, do, 500 00
Paul Tulane, Esq., do, do, 1,500 00
A. B. Griswold, Esq., do, do, 50 00
W. C. Black, Esq., do, do, 100 00
J. H. Heald, Esq., do, do, 50 00
W. J. Freerson, Esq., do, do, 100 00
Elijah Peale, Esq., do, do, 100 00
W. H. Litchford, Esq., do, do, 100 00
J. Henderson, Esq., do, do, 30 00
E. R. Stevens, Esq., do, do, 100 00
C. Yale, Esq., do, do, 100 00
T. H. Allen, Esq., do, do, 50 00
C. H. Stilcomb, Esq., do, do, 50 00
R. S. Morse, Esq., do, do, 50 00
F. S. Slatten, Esq., do, do, 10 00
Robert Stark, Esq., do, do, 50 00
Joseph Morris, Esq., do, do, 50 00
H. H. Hedden, Esq., do, do, Life-Member, 25 00
Alfred Munroe, Esq., do, do, 25 00
C. Harris, Esq., do, do, 25 00
E. Heath Esq., do, do, 25 00
H. T. Lunsdale, Esq., do, do, 25 00
D. Jameson, Esq., do, do, 25 00
S. H. Kennedy, Esq., do, do, 25 00
Lathrop S. Smith, Esq., do, do, 25 00
Louisiana Mutual Insurance Co., do, do, 100 00
First Presbyterian Church, do, do, 51 45
A. M. Hopkins, do, do, 10 00
Cash, do, do, 25 00
Sundry Friends, do, do, 25 00
Ladies' Seam. Frd. Soc., do, do, for books, 15 00
James Todd, Esq., Louisville, Ken., 20 00

\$4,526 45

Havre, France.

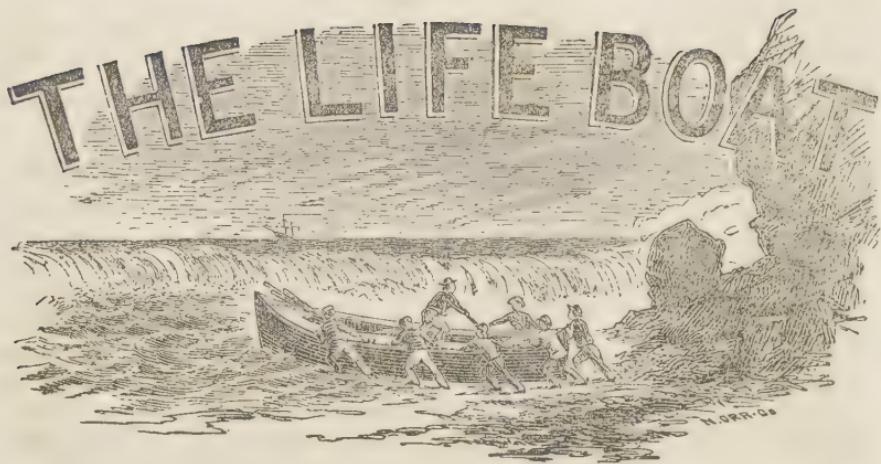
Sundry Friends, for repairing the Chapel, \$286 83
Sundry pew rents, 172 80
Consuls Boq, 7 09
Sabbath collections, 182 12

\$648 84

Sailors' Home, New York.

Miss Robbins, Kensington, Ct., six shirts.
Mrs. Kissam, Brooklyn, New York, 2 shirts, 1 pair socks.

L. P. Hubbard, Assistant-Treasurer, N. Y. Port Society, acknowledges the receipt of eight dollars (\$8), from I. M., too late to be acknowledged in the March No. as requested.



April, 1860. Published by the American Seamen's Friend Society. Vol. 3. No. 4.

The Captain's Opinion of a Library.

TO THE CREW OF THE LIFE-BOAT.

YOUNG FRIENDS,—We give you here a captain's description of the effect of one of your sea libraries. I wish the captain had given us the *number* of the library. Some who read this will know—well, they certainly will get pay for that library, when they learn that a sailor boy, far at sea, turned reader to the crew, and had an attentive audience every day. Who knows but that was the beginning of the sailor boy's education for a preacher of the gospel; nay, if there was any gospel in the books he has already preached it as a "Sea Missionary." If "kind words never die," these sea libraries never can, nor those kind acts of the children in sending them to the sailor.

Boston, Feb. 20th, 1860.

CAPT. BARTLETT,—DEAR SIR,—Having, through your kindness, received one of those neat and appropriate little *libraries*, gratuitously loaned by the "Seaman's Friend Society," for the benefit of our class, I wish to thank you for having introduced the subject to me, and assisted me in procuring the same.

When fairly entered upon our voyage, agreeably to my instructions to

him, my first officer informed the sailors, who were nearly all northern Europeans, and could read but poorly if at all, that they could at any time have a good book to read, each man receiving one at a time. They at first appeared to fear that it was designed to cajole them into a course of religious reading, and I think it is inexpedient to attempt to force such matters upon *sailors*, therefore on the passage out, which was one fraught with incident of various kinds, our libraries was not often visited by the fore-castle hands.

On the 1st day of December, 1859, we sailed from Glasgow for New York, we had one of "our boys" in the forecastle a constant reader, but rather obstinate in his adherence to the light trash in the form of cheap literature which floods our land, and is generally found in our forecastle, and often in the cabin also. However, having plenty of spare time, his stock on hand was soon exhausted, and he began to look quite attentively at our chaste little collection, and soon commenced reading aloud to his shipmates.

From this time those really excellent and interesting little works were a drug no longer. The sailors could brook no unnecessary delay on his part, drinking in the contents as they came from his lips with the utmost eagerness, and, I trust, receiving a lasting benefit therefrom. Indeed those books were a blessing, truly appreciated by us all I believe. The moral tendency of those tales is very strong, it cannot be

otherwise. I was surprised and pleased as I read, at the chastity and real Christianity, blended with interesting scenes in life, just calculated to fix themselves on a sailor's mind and to fill his heart. No works I have seen could be more appropriate. They are not a tough-hearted class of men if you approach them in the proper direction. 'Tis of no use at first to present mysterious creeds or theological dogmas to them, but once gain their attention, and present true, vital Christianity to them, and act it towards them, and life would be yielded up before a hope in this manner obtained could be taken from their hearts. The good which might be promulgated by our youth in the fore-castle is incalculable; but where can the boy be found who, unassisted, can make headway against the old, sodden vice which has so long been festering in the heart of an old sea-dog, during the ordinary course of his life?

But how simple an act, to read a few passages in explanation of an interesting picture (sailors are generally great lovers of pictures), a foothold is thus obtained, an interest awakened, and with God's blessing, where will it cease? Are the countless prayers of those kind ones who have bestowed the dear gift upon us of no avail before our blessed Lord?

God forbid! May their prayers and their efforts never cease till the mercantile marine of our country is manned by honest, God-fearing people, from the commander to the cabin-boy, who, instead of degrading the name of Christianity by a code of morals assimilated to the standard of every heathen people with whom they meet, shall carry the truth abroad in its purity, as it was given to us by our great Master, our glorified Redeemer. I at first only intended writing you a few words of thanks, but I have proceeded almost at random, following my own thoughts till I see not much probability of finding a stopping place, for this is a grand subject if viewed in its bearings, and, perhaps, I have made myself tedious. I hope not, and if so, regret my inability to state my feelings on the subject. There is need of able working men taking hold of the sailor's cause, and looking after his temporal and spiritual welfare; in his case how nearly

are the two allied. With great respect I remain yours very truly,

EDWARD BOKEE,
Master, Bark "Wyman."

Responses from the Children.

We are glad that our young friends in the Sabbath School are beginning to lend efficient aid to the seaman's cause. We have received thirty dollars from the Hammond street Sabbath School in Bangor, Me. This money was raised to purchase a bosom pin, which a good lady had given to the Seamen's Friend Society, because "she had nothing else to give." The children raised \$30 to purchase the pin, and returned it to the donor, giving the money for the seamen's cause.

In the 2d Congregational Society in Dorchester, Mass., the "little girls" got up a Christmas fair and raised *one hundred and thirty dollars* for *Seamen's Libraries*. The libraries are now at sea in the hands of Christian sailors. In due time we trust that we shall hear good tidings from them, and that our little friends in Dorchester will feel themselves abundantly rewarded for their generous aid in the good work.

During the last summer a Juvenile Sabbath School Class in Peacham, Vt., raised \$10 for a sea mission. The library was sent to sea in the hands of a poor sailor, from whom we have just received the following letter, directed to Capt. Bartlett, Missionary to Seamen in Boston. We trust the letter will encourage other Sabbath School classes to send us the means of procuring a seamen's library. More libraries are urgently called for as the spring opens.

BOSTON, March 2, 1860.

DEAR SIR:

I have been much interested in reading the books contained in the library you were so kind as to put on board our ship, and I feel that I have been greatly benefited by them in my en-

deavors to follow the footsteps of my Redeemer. * * * I was much surprised that such profane men as some of my shipmates were could find anything to interest them in such books. But every afternoon watch below, they would each take a book from the library, and after reading it, I could see by their comments that they had been interested, and sometimes impressed with what they had read. The books were read eagerly by our officers also, to whom we loaned them after we had read them ourselves, and our second mate was so interested in some of them, that I have seen him in the middle watch, of a calm night, reading by the light thrown from the binnacle. I feel that we can never express our gratitude to the Christian friends who are interesting themselves in the salvation of the men of the sea. In another letter, he says: "from being one of the most hardened and wicked of the peculiar class to which I belong, (having labored zealously in the service of Satan in almost every part of the earth), I thank God he has removed the scales from my eyes, and put a new song in my mouth, and having consecrated my whole future life to his service, I hope to go forth in the strength of the Lord, declaring his mercy to all the world."

(Lib. 66.)

W. P. J.

A Heroic Little Girl.

A heroic little girl, says a Norfolk, Va. paper, a few days since proved herself a worthy compeer of the famous Grace Darling. The story is this, and the name of Louisa Hudgins deserves a place on the page of history beside that of the noble maid of Eddystone Lighthouse:

It appears that a few days ago, while the weather was quite cold, and the wind blowing quite a gale, a small sail-boat was seen approaching the Matthews shore. When about one hundred yards off, a squall of wind capsized the frail bark, and one of the men was thrown headlong into the angry billows. This accident was witnessed by little Louisa Hudgins, who was at the moment watching the approaching boat from her father's window, when she saw the struggling form of a man

in the water. She rushed hastily from the house to the shore, divested herself of her shoes and hose, and waded out to a canoe which was secured to a stake a short distance from the shore. This she hastily paddled to the relief of the drowning man, and reached him in time to save his life. She then, with the assistance of the other man, succeeded in getting him into the boat, and paddled him safely to the shore. We understand that when she reached the shore and found herself without bonnet, shoes, and stockings, her maidenly modesty, which had been overcome by her heroism, returned, and she blushed scarlet. But she had no need to be ashamed; the deed was a noble one, worthy of a Spartan mother! and we take great pleasure in chronicling it.

"If I Had Minded my Mother."

I went a few weeks since into a jail to see a young man who had once been a Sabbath-school scholar.

The keeper took a large bunch of keys and led us through the long, gloomy halls, unlocking one door after another, until at length he opened the door of the room where sat the young man we had come to see. The walls of the room were of coarse stone, the floor of thick plank, and before the windows were strong iron bars.

Without, all was beautiful; the green fields, the sweet flowers, and the singing birds were as lovely as ever; but this young man could enjoy none of these—no, never again could he go out, for he was condemned to death! Yes, he had killed a man, and now he himself must die. Think of it, only twenty years old, and yet a murderer!

I sat down beside him and talked with him. "Oh," said he, as the tears rolled down his cheeks, "I did not mean to do it, but I was drunk: then I got angry, and before I knew what I was about, I killed him! Oh, if I had minded what my Sabbath-school teacher said, if I had minded my mother, I should never have come to this—I should have never been here!"

It would make your heart sore, as it did mine, to see and talk with him. Once he was a happy, playful child like you; now he is a poor, condemned

young man. He did not mind his mother, did not govern his temper, and as he grew older he went with bad boys, who taught him bad habits; and he became worse and worse, until, as he said, when drunk, he killed a man; and now, after a few weeks, he must suffer the dreadful penalty.

As I left him he said :

" Will you not pray for me ? " and he added, " oh ! tell boys everywhere to mind their mothers, and keep away from bad companions."

" I tell you," said old Capt. — " it is of very little use to try to do anything for sailors. I know, for I have followed the sea all my life. They are a careless, reckless, drunken set, and the better you use them the worse they are. The only way to get along with any comfort, is to have a mate that can take care of them. There is Capt. — who sailed yesterday in the —, if he does not have trouble with his crew, I am mistaken. His first officer, they say, is a clever little fellow, but what can he do with that crew, especially with that big stout fellow that went on board drunk, and came near getting up a mutiny before the vessel got out of the dock ? By the way, I am told that Mr. M. put on board that vessel a library that cost \$10 00—the money might just as well have been thrown into the dock. Some of the men may possibly read, but they will be much more likely to steal the books and carry them on shore the first chance they get and sell them for rum, or tear them up to light their pipes with." * * * So thought the old Captain.

He had been a good seaman. He knew all the ropes and how to handle them. But as to the management of sailors, had he got the right " hitch ? " perhaps not.

It is now — weeks since the vessel above referred to left this port. Six of the crew have written back, all in the same excellent spirit. The big stout fellow from whom so much trouble was anticipated, writes as follows :

" We had a very fine passage out here. The — is a very good ship, and as for the officers no man could wish for better. I am also happy to inform you that on the —th all hands went to the Bethel —, and that

some of our crew, including myself, have taken the *total abstinence* pledge. I hope I shall be forgiven for the disgraceful way in which I left Portland, for I tell you this, if my Maker spares my life to get back to Portland, I trust through his grace, you will find me a changed man. * * * We have great happiness in reading the books from the beautiful library we were honored with. * * * We shall all feel forever thankful, and we all hope that God will enable us to return back to Portland that we may express our thanks personally."

Was the old captain right ? or was he wrong ?

S. H. M.

—Christian Mirror.

The Little Angel.

A gentleman in the neighborhood of London was once induced to visit a poor woman who was sick. When he entered the room, he perceived a little girl kneeling at her bedside, who immediately withdrew. On inquiring who the child was, the sick woman replied, " Oh ! Sir, it is a little angel who frequently comes to read the Scriptures to me to my great comfort, and has just now given me sixpence." On further inquiry, he found she was one of the girls belonging to a neighboring Sunday-school. He took an opportunity afterwards of questioning this child as to the reason of her conduct, when she answered : " Because, Sir, I find it said in the Bible, ' that pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction.' "

American Seamen's Friend Society.

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CLOTHING

will, as far as practicable, be distributed to shipwrecked and destitute seamen at the Home; and contributions of articles are solicited from the Ladies, and the benevolent generally, for that purpose. Also bedding, &c. for the Sailor's Home.

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All respectable Savings' Banks are open to deposits from Seamen, which will be kept safely and secure regular instalments of interest. Seamen's Savings' Banks as such are established in New York, 78 Wall street, and Boston, Tremont street, open daily between 10 and 2 o'clock.

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LOCATION,	UNDER WHAT DIRECTION.	KEEPERS.
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